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Follette, 34, and Hiram Johnson, 10. When the result of the vote had been announced, it was moved that the nomination be made unanimous, but to this the Wisconsin and North Dakota delegates refused assent. The only real dissentient note within the controlling bloc of the Party came when the choice of a Vice-Presidential nominee was taken up. The dissatisfaction expressed itself against the domination of William M. Butler, political manager for President Coolidge, who had attempted to force Senator Borah and then Judge Kenyon as candidates for Vice-President. Senator Borah steadfastly declined to accept the nomination. The party candidate, ex-Governor Frank O. Lowden of Illinois, received the greatest number of votes on the first ballot, but not a majority. Despite the announcement of his representative that he would not accept the nomination, he was given a substantial majority on the second ballot. But he unconditionally refused to give his consent. On the third ballot, General Dawes, having been chosen by double the number of votes given to his nearest competitor, Herbert Hoover, accepted the nomination.

Chronicle

Home News.—At the Republican National Convention held in Cleveland on June 10-11-12, Calvin Coolidge was chosen Republican nominee for President by an overwhelming vote of acclamation, and

Republican Nominations Charles G. Dawes of Illinois was named Vice-Presidential nominee on

the third ballot. From the opening address to the Convention by the temporary Chairman, Theodore E. Burton, to the last ballot for Mr. Dawes, which concluded the proceedings, it was evident that President Coolidge dominated the Republican party. Mr. Burton's keynote speech was a panegyric of President Coolidge and a denunciation of his opponents, especially those of his own household, while that of Frank W. Mondell, permanent Chairman of the Convention, emphasized the fact that President Coolidge was the actual as well as the titular head of the party and that his views were to be followed in the Republican national campaign, thus repudiating the insurgent Republican leaders in the late Congress. Accordingly, when, on the third day of the Convention Dr. Marion L. Burton presented the name of Mr. Coolidge in nomination only one ballot was necessary for the choice. Mr. Coolidge received 1,065 of the 1,109 votes, Senator La

The Republican Party platform, presented to the delegates on the second day of the Convention, was adopted on its first reading without any changes. The platform,

Republican Platform one of the longest presented by any party in recent years, accords in every respect with the views of the administration and is designed to satisfy the old-line Republican conservative element. It makes no effort to placate the radicals under Senator La Follette. It is a laborious document, the result of continued discussion by the Platform Drafting Subcommittee; its length and the delay in its presentation are attributed to the efforts made to compose the differences of policy existing in the Republican ranks. After paying tribute to Presidents Harding and Coolidge, the document praises the accomplishment of the present Republican administration. Demanding rigid economy in Government, it recites the Republican efforts to reduce taxation and pledges the party to a progressive reduction of taxes and to an attempt to adjust the question of taxation as between the national and State governments. It endorses the comprehensive reorganization of the executive departments and the projected improvements in civil service, advocating the placing of the prohibition enforcement bureau under the civil service.

Under the caption of "Foreign Affairs," it advocates the establishment of a permanent World Court according to the plan recommended by President Coolidge, and favors the calling of another conference for further military and naval limitations. The platform declares against the cancellation of foreign debts to the United States and is in favor of settlements with all countries similar to the agreement with Great Britain. It affirms the Republican attitude towards a protective tariff. In regard to agriculture, since it recognizes the needs of the agrarian population, it pledges the enactment of measures which will place the agricultural interests on a basis of economic equality with other industry. Recommendation is made of the proposed constitutional amendment on child labor, likewise, of the elimination of the seven day, twelve hour work, and of a better system of vocational education. While it repudiates all attempts looking towards government control of industry, it advocates regulation of the railroads and of the coal industry, the support of a strong and permanent merchant marine, the development of waterways and water power, and an efficient conservation policy in material resources. In the event of another war, it calls for a conscription of labor and of capital as well as of men. It dismisses the question of Philippine independence with the statement that the time has not yet come for action. It declares that there must be no weakening of the army or navy beyond the limits set by agreement with other nations. Slight reference, in veiled terms, is made to the oil investigations, and demand is made that wrongdoers are to be prosecuted without, however, confusing the innocent with the guilty. Without mentioning prohibition, the platform urges the maintenance and enforcement of the constitution and all the laws. Characteristic of the entire convention is the closing paragraph of the platform which appeals for the election of a Congress that will acknowledge party responsibilities.

Followers of Senator La Follette, consisting of all but one of the Wisconsin delegates and six of the thirteen representatives from North Dakota, remained recalcitrant during the proceedings of the

Third Party Prospects

Convention. They prevented the nomination of President Coolidge from being declared unanimous and presented to the Resolutions Committee and later to the Convention a minority platform in opposition to the one adopted. In both instances, the platform was overwhelmingly rejected. The La Follette group did not break definitely from the Republican organization during the Convention proceedings, but there has been much speculation as to whether or not they will eventually form a third party in the Presidential elections. Decision to this effect, it seems, will not be made until after the Democratic Convention. In view of this, the minority platform is worthy of consideration. In regard to the recent oil scandals it is outspoken and pledges itself to a thorough cleansing of the executive depart-

ments. It demands the recovery of the naval oil reserves and the conservation of the national resources. It advocates public ownership of railroads. In regard to taxation, it denounces the Mellon plan, favors heavy inheritance and excess profits taxes, and advocates publicity for Federal tax returns. It proposes the submission of a constitutional amendment providing that Congress may prevail over a judicial veto by re-enacting a statute. The question of agriculture interests is then taken up and a series of reforms advocated; these include reduction of the tariff, reconstruction of the Federal Reserve system, reduction of freight rates and promotion of cooperation. The platform goes on to demand government protection of industrial and agricultural workers in their right to organize and bargain collectively. Direct nomination and election of the President are advocated, the extension of the initiative and referendum to Federal legislation and a popular referendum for war except in case of an actual invasion. In conclusion, the document demands that the American government undertake negotiations to revise the Versailles Treaty in accordance with the terms of the Armistice and to frame treaties with all nations which will outlaw war and diminish armaments.

Canada.—Reaction to the Canadian view of the Lausanne Treaty as given by Premier King has been felt throughout the Empire. London papers are vigorously discussing the

Lausanne Treaty

implications of the Canadian position, and as a result of it, in different parts of the Empire, declares the *Morning*

Post, statesmen are complaining more or less bitterly about the present Constitution of the British Empire. As quoted in the *Montreal Star*, Sir James Allen, the High Commissioner of New Zealand, believes "the time has come when the machinery for the conduct of a united Imperial policy must be considered." The recent statement made by Prime Minister MacDonald before the British House of Commons that Canada "agrees and acquiesces in the ratification of the Lausanne Treaty" settles the matter in this specific instance, but it does not give a solution to the question raised by the Canadian Premier, namely, the relation of the treaty-making power between the Home Government, the Dominions and foreign powers. Premier King, in stating his position to the Canadian Parliament, said that he did not feel it was necessary to recommend ratification of the Lausanne treaty to Parliament since Canada had taken no part in the Lausanne conference, had not been a party to the treaty, did not sign it and was not bound by its commitments. This view of the matter is not widely approved even in Canada. For critics of the Premier point out that when Canada waived its right, together with the other Dominions, to special representation at Lausanne, it inferentially agreed to accept the British delegates as plenipotentiaries for the whole Empire; moreover, they hold that the Canadian Government was kept fully informed of the prog-

ress of negotiations at Lausanne and so could have offered objections or criticisms of the proceedings. But Premier King, it is assumed by others, in his declaration before Parliament was emphasizing the claim that Canada cannot be committed to new treaty obligations except by and with the previous consent of the Canadian Parliament. His present neutrality towards the Lausanne treaty is regarded as a gesture indicating that Canada, since it is not directly affected by the treaty, is not held to acceptance of it or commitment to it. Thus there enters a new theory of treaty-making in the British Commonwealth, by which it is possible for one or more British nations to enter into treaties with other countries without involving other British nations of the commonwealth which do not regard the matter dealt with as their particular concern. In the controversy, reference is made to the Halibut treaty with the United States which has not been ratified, since Canada insists that the treaty is to be solely between Canada and the United States, while Washington wishes to make the whole Empire a party to the treaty. Meanwhile, Ireland has been making efforts to enlarge the scope of its relations to foreign countries, and Australia, with the consent of the British Foreign Office, is organizing its own department of foreign affairs.

France.—After several days of determined resistance to the insistent demands of the Left for M. Millerand's resignation, during which time M. François-Marsal formed a

Millerand's Resignation Cabinet to support the President of the Republic, on June 11 M. Millerand resigned the Presidency following his defeat in both Houses of Parliament. On the preceding day the majority in the Senate and Chamber voted not to support any Government named by him. On June 11 the following communication from the Elysée was read by the Minister of Justice while the Senate listened in silence:

Mr. President: I have the honor to place on the table of the Senate my resignation as President of the Republic.

Please accept, Mr. President, the assurance of my highest consideration.

ALEXANDRE MILLERAND.

Quite different was the scene in the Chamber during the reading of the message by President Painlevé. The cheering and yelling of the Communists was deafening, while the Nationalist members stood in respectful silence as a tribute to the resigning President. M. Millerand shortly afterwards issued an address to the French nation in which he reviewed the various events during his tenure of office, affirming that his one and only aim had always been the peace and tranquillity of France. That the former President has not retired from the constitutional fight he has been waging is evident from this address:

I yielded only after having exhausted all the legal means in my power. Tomorrow in the ranks by the side of the good citizens who from all parts of the country have addressed to me their precious encouragement and sympathy, I shall resume the fight for liberty, for the Republic and for France.

Within the forty-eight hours specified by the Constitution the National Assembly met at Versailles, and in two hours M. Gaston Doumergue was elected President of France. The real contest was between the **New President** the Presidents of the Senate and the Chamber, MM. Doumergue and Painlevé, and the victor's 515 votes against 309 votes cast for the defeated candidate indicate the attitude of the delegates towards the Left. M. Doumergue's majority was a complete surprise to the enemies of M. Millerand, for they were confident that M. Painlevé would be elected, but the Left in the Senate refused to be influenced by the radical members in the Chamber, and so the supposedly united Left suffered many defections in this election. The Nationalists and the Right in the Chamber voted solidly for M. Doumergue. The new President is a Moderate Left, and his election, supported by the other parties in both Houses, is a direct rebuke to the methods and policy of the Radicals. Soon after M. Doumergue was informed of his election as President he received M. François-Marsal, who with the members of his Cabinet tendered their resignation. M. Doumergue's successor as President of the Senate is M. Beinvenu Martin. The leader of the Left bloc, M. Edouard Herriot, accepted the new President's invitation to form the Cabinet. Most noteworthy was the choice of General Maurice Nollet as Minister of war.

Germany.—According to an interview given the New York *Sun* reporter by Chancellor Marx, preparations for the application of the Dawes plan have been long in

German Chancellor Hopeful progress. The requisite laws have been drafted and will soon be laid before the Reichstag, which for the present has suspended its sessions. German representatives have already been appointed for the organization of the committees whose operation is implied in the report, and negotiations in fact have been carried on also with Allied representatives. There is thus every reason for confidence that the plan will be successfully carried out. Chancellor Marx has no doubt of the ultimate passage of the legislative measures necessary for its enactment. He believes that the Nationalist opposition will be dissipated before any decisive vote is taken in the Reichstag. The reason why the Government's attitude towards the Dawes plan was not supported by a larger majority is to be found, he said, in the conduct of the former French Government. "Many deputies," he explained, "felt obliged to withhold their support owing to the failure of France to regulate the so called 'points of honor'." These refer to the liberation of German political prisoners from German jails and the return to their homes of Germans expelled from the occupied territory. A more favorable policy in France will naturally destroy the power of the obstructionist element in Germany. This is necessary if the Dawes reparations program is to be carried out for the economic and

political betterment of Germany and of Europe in general, not excepting France. German legislation for the application of certain features of the Dawes plan involves constitutional amendments, and these would be impossible unless a two-thirds majority can be obtained. Such an amendment, in particular, is necessary for the denationalization of German street railroads. The success, therefore, of the Dawes plans will largely depend upon the attitude of the new French Government, which it is believed will be such as to negative the Nationalist influence in Germany. On this point Chancellor Marx says:

It is to be expected that after the recent electoral struggle in France reason will get the upper hand and a Government come into power which will show a tendency toward moderation, and move toward a better understanding with Germany than has hitherto been possible.

It is to be hoped and urgently desired that France soon will assume a conciliatory attitude as regards evacuation of the Ruhr and release of the Ruhr prisoners. The Dawes plan is designed to enable the Germans to pay reparations. German industry, however, will be in a position to make reparations only after control of the Ruhr has been restored.

Whether the carrying out of the Dawes recommendations in other respects can be achieved without serious damage to our economic life only the future can show. Certainly the estimates of the experts as to the future economic possibilities of this country, and hence of its capacity to make good its reparational obligations, are extraordinarily optimistic.

Germany, however, hopes that in the application of the report certain of the harsher features will be mitigated. In view of the earnest efforts of the German Government, this may well be expected. All possible preparations are being made and the Chancellor adds: "We have all confidence that the labor thus begun will progress steadily toward a fruitful conclusion."

Ireland.—According to an announcement made in the Dail Eireann by Desmond Fitzgerald, Minister of External Affairs, Professor Timothy Smiddy of Cork has been

Government Action proposed as Minister Plenipotentiary to the United States. As stated in our issue of May 31 the appointment of Professor Smiddy is subject to the approval both of Great Britain and the United States. From the information thus far received, it would appear that the London Government has not expressed its disapprobation specifically of the appointment of an Irish Minister to the United States, but is rather considering its implication in relation to the Empire. Concerning the view of Washington, Mr. Fitzgerald said that the matter had not yet reached the stage at which an announcement could be made as to whether the American Government had signified its approval of the appointment or at what date Professor Smiddy would take up his post. Mr. Smiddy was chairman of the Fiscal Inquiry Committee that presented a report last January on the question of a Protection versus Free Trade policy for Ireland, and for two years has been the unofficial observer of the Saorstat at Washington.

Press opinions in regard to the dissolution of the Dublin Corporation ordered by the Minister for Local Government on May 20 have not been favorable to the action of the Government. Following upon an inquiry made into the management of the city affairs, the Minister declared that the duties of the Council were not being duly and effectually discharged. He commended the sense of duty and civic spirit displayed by individual members of the Corporation, but stated that their efforts were unavailing in the absence of support from the majority of the Council. The Corporation was an elected body and included many Labor and Republican members. Recently when the Government offered £10,000 to aid the Corporation in finding work for demobilized soldiers at wages less than the trade union rate, the Labor and Republican members rejected the offer, though the ex-soldiers had expressed their willingness to accept the pay. Opponents of the Government trace the dissolution order to this and also to the fear of defeat in the local elections. While admitting that the government of the Corporation was inefficient and uneconomical, representative journals look upon the action of the Ministry as an assault on democracy and a move towards bureaucracy. Three Commissioners, James Murphy, Dr. W. Dwyer and P. J. Hernon, have been appointed to carry on the affairs of the Corporation until some decision is reached as to what method of government is deemed best for Dublin, as the capital of the Free State.

Poland.—In response to an invitation from the Polish episcopate Cardinal Dubois of Paris, accompanied by four French Bishops, has been making a visit to Poland. A

Recent Catholic Activities formal audience was arranged with the President of Poland and various ecclesiastical functions were attended.

The visitors came by way of Switzerland and Austria. Previous to their coming, Poland had been stirred by the holding of the Fifth National Catholic Congress at Gnesen, known in Polish as Gniezno. The congress was on the plan of European social weeks, and is the fifth of these meetings held since Poland obtained her independence. The first plenary session took place in the presence of the Cardinal Primate. Special sectional meetings were arranged for the Polish Missionary Association, the Union of Women Workers, the Union of Professors, the Adorers of the Blessed Sacrament, and the Association for the Enthronization of the Sacred Heart which should have an excellent effect in preserving the faith and purity of the Polish families. There has been some danger of the Y. M. C. A. propaganda, particularly among the least educated sections of the population. Other sectional meetings, grouped around the great central convention, were the sessions held by the Polish workers, the total abstinence section, the educational organizations and the special section devoted to the maintenance of the rights of the Church.

Recognition of the Red Mind

EDITH ALMEDINGEN

LECTURING "On All Nations," recently in London, Fr. Martindale, S.J., mentioned, among other things, the fact that the present mental outlook of the world can best be depicted as having two colors, gray and red. The gray mind is that of indifference to all things spiritual; the Red mind that of anarchy, the summation of all destructive tendencies; and is as it seems to me, best expressed in the Bolshevik wave surging on from Russia.

This is true, and another thing is true also; both the gray and the Red minds represent dangerous aspects, and it would be hard to say which of them is worse.

I am going to discuss the impossibility, not to say more, of an official recognition of the Red mind. It has been urged over and over again that politically speaking, the matter must be given a fair hearing. Lovers of indifferent peace, oftentimes obtained by negative means, urge the fact that after all it is only natural that a country should be left at liberty to carry on its political program and so on. People of that mental bent forget that there are things standing beyond politics, and factors of a greater worth than mere political principles. Hence it is not proposed here to discuss the question from any political viewpoint. There are issues at stake other than a governmental recognition.

It is now high time to realize, and that fully, what the Red mind essentially is, what it portends, and what it promises to those who accord it recognition. In its very essence it is destruction and nothing else. True that it vouches reconstruction of the destroyed in some remote unfixed future, but the Red mind is in no position to proffer any guarantee whether or not the hoped for reconstruction will ever be started. The same equally applies to its promises. As to what it portends, suffice it to cast a glance at the actual moral, or rather "moralless"—if I may use the word—status of that big country which is practically overridden by the Red mind in its most fierce scarlet expression. And it should be borne in mind that the danger, following in the wake of the Red mind, can never be limited to merely local outbursts. In fact it stands far above any geographical boundaries. And it is futile to fall back on the age-long hackneyed assertion that Russia had never known civilization and that Bolshevism cannot possibly overflow "decently cultured countries." It can do so, and it might do so should no measures be taken against its spread.

Now it should be understood that no one is going to quarrel with a certain form of government, be it Commun-

istic or any other. The trouble arises from the indisputable fact that Red-hued politics enter, so to speak, into every domain of life, both social and private, shake its immaterial foundations by the gross deification of the material, poison the very spirit of the nation by torrents of suggestions and insinuations some of which really seem to be bordering on the verge of the realm of all things diabolical.

It may be perhaps asserted that these are mere generalities, hard to be substantiated. Far from it. Facts may be produced in abundance, adding detail upon detail to the gruesome picture of common demoralization. By way of a special remark, these may be gleaned from casual observation of the daily life in the Soviet schools. Their programs excel those of the French Revolution and Commune. No other generation has been so exclusively crammed with negative ideas as that growing up today in the Soviet schools. Perhaps in no other sphere has the Red mind displayed so fully its diabolical ingenuity. Children are forcibly brought into the schools not only for purely academical purposes, but with the object, probably ranking highest in the eyes of the authorities, of having their minds (souls are merely non-existent) "cleansed" from the "layers of hoary superstitions." This is done systematically. Generally the work is begun with the Saints, the latter occupying a very large place in the religious psychology of the little ones in Russia. Sometimes children are led to see some relics of the Saints, taken out of their shrines and exposed to the irreverence of public inspection, based on profane curiosity. Scientific explanations are given the youngsters. These are frequently accompanied by flippantly foul remarks, and are mostly given to the effect that

those whom the Church had declared to be Saints and whose idolatrous (sic) worship she had commanded, could not in all reality have led even commonly good lives, since medical examination of their corpses resulted in some discoveries wholly at variance with the assertion of their saintliness.

And children listen and, unfortunately, in some cases they do not fail to grasp the thinly veiled insinuations. As a rule Russian children are wonderfully quick to fathom things which one might naturally suppose to be beyond their normal ken.

Next the Mother of God is attacked, and this again is hardly ever done by way of violent speeches of anti-religious agitators who can only speak of religion with blasphemous foam at their mouths. No, such methods would be hardly convincing. The Red-minded scholars

have gone deeper and further into the matter by dint of "careful scientific investigations."

I, personally, remember a lecture for the young folk of a military college in Petrograd. It bore the title of "An attempt at an impartial psycho-physiological explanation of the supposed Incarnation theory,"—but the lecturer instead of beginning with the Incarnation, went further back and gave his audience a lucid explanation of what he understood by the Annunciation. And it remains an open question as to how many souls received the spirit-killing poison of those "scientific explanations."

Methods of dealing with God are sometimes subtler, sometimes cruder. Yet, viewed as a whole, the entire system is based not on a mere denial of God's existence, but on the undermining of His attributes, of depicting Him as some kind of a cruel, indifferent being, as if His existence were subconsciously, if ever grudgingly admitted.

I pass over the numerous attempts of the most advanced Red teachers to deify the prominent Communistic personalities. I will record only one instance which might be almost amusing, were it not tragic in its consequences. The incident happened some time in 1919, and I would ask my readers to remember that the period was one of most acute material want, to put it in a mild form, when bread was not always to be procured, and when sugar became an undreamed of luxury. In a little school an advanced Red teacher asked the class—all tiny children under ten—whether or not "they believed in a God?" On receiving an affirmative reply, she straightway questioned them whether they were in the habit of "praying to that God of theirs?" and, upon their choral "Yes," told them to start then and there a fervent petition that their God should send them chocolates from His heaven. Now, very probably most of the little ones went nearly mad with joy at the bare possibility of receiving such a wonderful gift. One can hardly blame them. And their God disappointed them. They prayed and prayed and prayed on, but no chocolates were forthcoming. Then they wept bitterly. The teacher wisely did not start deriding their God. She chose a far more convincing method. She merely pointed out to a portrait of Lenin and asked the children whether they knew who he was. They did not, and the lady explained to them that Lenin was the creator of the New Russia, and that he was good and could do all things whatever they should ask of him. The children gasped "and if we asked him to give us chocolates, would he give us?" The teacher smiled. She did not suggest this, the inspiration came spontaneously from her pupils. She smiled again. The little ones clamored for an answer. She nodded. Overcome by the tremendously realistic chocolate-vision, the children began to pray at first piteously and timidly. The teacher bode her time. They prayed on. Then with a triumphant gesture the lady shifted Lenin's portrait aside, and lo and behold, a stack of the very "realest, veriest" chocolate

slabs was behind it. The children got the reward of their unconscious apostasy. Lenin alone can understand and answer prayers, for he exists for some use, to help everybody. God, even if He exists, is useless, He never helps in a perceptible tangible way. This got home into the little hearts.

The above are but concrete instances, but the general outlook is just the same, nay, worse, since it is on an immeasurably larger scale. And these children grow up, their spirits enmeshed in a tangle of destructive theories expressive of but one factor hideous in its very aloneness, instinctive and violent hatred of all things positive, all things spiritual, enduring.

So much for the young, in whom after all, lies the coming, as yet unborn, hope of the nation. With others the case is no better; rather worse. And their very passionate struggle for their spiritual inheritance is put down and condemned and made public to the whole outer world as a mere series of "political crimes, active counter-revolution."

Once more let it be said that the warfare waged against the terrible ravages of the Red disease is primarily a war of the spirit. Its elements do not essentially admit of any politics. The adherents of the Red mind are not expected to give their approbation to any particular creed or denomination. Indeed it would be most regrettable if they ever do so. But what they are asked to do, and what they will eventually find they have to do, if the question of a universal recognition is ever to be brought up, is that the Reds should cease from polluting the national mind with the unspeakable slime of their quasi-spiritual theories, that they should realize that the national spirit is not to be forcibly dragged into the material tenets of Communistic or in fact any other concepts; that they should admit the tremendous fact that spiritual potentialities of a great nation must be released not only on the lines of a systematic negation of all things spiritual.

And here the question crops up, if the Red mind ever makes all those concessions, would it not be true to say that the Red mind, as such, will have ceased to exist, for its adherents cannot possibly act otherwise than in the way they are acting at the present time. Yes, this is true, and this is essential, if we are to prevent the universal collapse of the good, the crushing of all positive notions of good done and thought and said and written, all those things which bring us nearer to God.

Let it be understood once and for all that Catholics, as Catholics, do not seek quarrel with the Reds, only and solely because the latter have persecuted and martyred Catholics, nor because the Greco-Orthodox or any other denominations had been downtrodden by the policy of the Kremlin statesmen. All these things after all assume a purely accidental aspect, when we come across greater, and, one might almost say, decisive issues.

We are called upon to discuss the big communal concept of absolute, unconditional materialism, military material-

ism, too, which implies in its very nature a communal attack against the great deathless Immortal under whichever form we are apt to conceive it. Briefly speaking it is a battle of the temporal against the eternal, or, rather, of the evil against the good. In such a battle we may invoke rightly the aid of St. Michael and of his illustrious hosts. But, if their succor is necessary, we at the same time must not forget that there is also a call for ourselves

to do our share, first by a clear and correct understanding of what the Red mind is and what danger its growth spells to us even to our individual keeping of the eternal values, to say nothing of greater issues. Next that in spite of an almost universally assumed assertion, our warfare against the actual embodiment of the Red mind stands far above any political plane, has in fact nothing whatever to do with it.

The Marriage of Near Relatives

JAMES J. WALSH, M.D., PH.D.

THE question of marriage within the degrees of kindred forbidden by the Church has been one of those that have been reopened in these modern days by our liberty-loving generation. Of course, it goes without saying that a good many people have been inclined to think, or at least to assert, that the old-fashioned laws of the Church in this matter were out of date. They were enacted, they assert, in the long ago as the result of pre-judgment of disputed principles and an attempt on the part of Christianity to set up taboos for the sake of preserving morality, lest the intimate association so inevitable in the case of near relatives might prove a source of temptation, if marriage were not proclaimed a violation of the laws of the Church. This can refer, and in part only, to spiritual affinity alone, and the Church's attitude on this phase of the question has proved a source of protection for men and women against certain very natural tendencies. It is not surprising then that it should be assumed that the principal reason for the prohibition of the marriage of near relatives is moral and not physical. It has even been suggested by some that the traditions with regard to the occurrence of defects among the offspring of cousins has no justification in the actual observation of instances that can be substantiated statistically.

This questioning of the Church's attitude in the matter, even as it is now expressed in the new code of canon law, has been very unfortunate in its effects. Young people who have gone through the process of falling in love with each other in spite of the fact that they may be so intimately related by consanguinity that the Church hesitates to approve of their marriage and only does so under protest of a granted dispensation, are very prone to feel that this ecclesiastical discipline is really an unfortunate remnant of an older stage of civilization when people generally did not know so much as they do now and were inclined to accept notions of various kinds and prohibitions of nearly every sort without looking for the reasons for them. It is rather easy for such people to find supposed authority of one kind or another to justify them in their marriage in spite of the Church's admonition.

In our day particularly young folk confound liberty

with license, so that there are a great many of them who like to represent what Professor Saintsbury called, "examples of that cheap and despicable paradox which thinks to escape the charge of blind docility by the affectation of heterodox independence." Such people are very ready to assume that the new freedom which has come to our generation ought to permit much more liberty in this matter of the marriage of relatives who are closely related than was the case in the past. There are some of the younger college graduates who are inclined to suggest that recent studies in Mendelism make it very clear that the old hard and fast distinctions in this matter were without scientific foundation. The complexity of the whole problem of heredity has seemed to justify them in holding the position that we know entirely too little about this whole subject of transmission of qualities by inheritance to be in a position to pass any legislation with regard to a subject of this kind. They would assert that with human happiness at stake because of the aroused affection of young folk, there should be greater freedom than before.

A review of some recent teachings by scientists who have given particular attention to this subject so far from justifying any claims for greater freedom in this matter, on the contrary demonstrates very clearly how wise the old Church was in her regulations with regard to consanguineous marriages, long before collected scientific observations gave an assurance of warranted conclusions. Professor Castle of Harvard, for instance, has emphasized especially the fact that intermarriage of closely related families while it does not create bad racial traits if they are not already present, brings about their manifestation and emphasizes them. He does not hesitate to say that a racial stock which maintains a high standard of excellence under inbreeding must certainly be one of great vigor and thoroughly free from inherent defects. The more we know about this subject the fewer do we find of such exceptional stocks and the more the danger involved in consanguineous marriages is brought home to us.

For the census before the last Alexander Graham Bell,

the inventor of the telephone, who was very much interested in deafness and in his earlier years had been a teacher of the deaf and married one of his pupils, made a special study of the intermarriage of cousins in the production of deafness and blindness as well as other sense defects. His monograph on this subject published by the Government as an appendix to the census report, but as a separate volume, attracted serious attention all over the world. His careful examination of the subject made it very clear that heredity had a distinct and quite unmistakable influence in the production of sensory defects. Indeed it left no doubt that consanguineous marriages were the most important single factor known for the production of these unfortunate conditions which handicap men so seriously through life.

Subsequent studies have not only confirmed but have emphasized these conclusions. Professor Rosenau of Harvard reviewing the subject in his chapter on "Heredity and Transmission of Disease" in his well known textbook on "Preventive Medicine and Hygiene," which is usually considered to be thoroughly authoritative on all the subjects treated, has emphasized particularly the results of consanguineous marriages when the people living in certain localities have been almost forced into what is known as inbreeding, as the result of conditions in which they lived. Wherever intermarriage has been confined to a small circle of families the result has always been disastrous to the offspring because the defects have been multiplied and have been rendered more serious in the course of time until a vicious circle of hereditary influence has been formed, constantly making conditions worse than they had been in the preceding generation.

There are many more localities in the United States than most of us have any idea of, where such inbreeding has occurred with consequences that were a striking testimony to the providential nature of the Church's legislation on the subject of the marriage of near relatives. A number of islands off the coast have provided the conditions and the results have followed inevitably. This has been particularly demonstrated in the islands off the north Atlantic coast. According to Professor Rosenau consanguineous marriages on the island of Martha's Vineyard for instance have resulted in the birth of more than ten per cent of deaf mutes, besides a number of children in whom there have been marked tendencies to very serious disturbance of genital morphology. On Point Judith the result of the same conditions has been according to the same authority thirteen per cent of idiocy and seven per cent of insanity. In an island off the Maine coast the result of similar inbreeding has been described charitably enough, so as not to hurt local feelings too much, as "intellectual dullness." On Block Island there has been a very marked loss of fecundity so that in many families where children are desired none occur and it seems only a question of a comparatively few generations until the native population will have been extinguished.

What is true along the north Atlantic coast is just as true in the South. The causative factor is not therefore exposure to the inclemencies of the climate. In some of the islands off the coast of North Carolina known as "Banks" the result has been a definite development of widely generalized paranoia with suspiciousness of other people and a consequent tendency to delusions of persecution. The "intellectual dullness" noted in the island off the Maine coast occurs here also, so that many of the children are quite unable to pass beyond the third or fourth grade of the ordinary elementary school. They are distinctly low grade morons. In the peninsula east of Chesapeake Bay known as the Eastern Shore the characteristic effect which has resulted as a consequence of the inbreeding among related families is dwarfness of stature. In Mendel's observations smallness of size practically always was a recessive quality but yet here it is demonstrated as the prominent feature of a whole group of people. This is definite testimony to the fact that recessive qualities may make themselves felt in a striking way. A recent authority on Mendelism did not hesitate to declare that "if the inherited characters are recessive the danger is especially unfortunate because of unexpected outcroppings in the offspring." The supposed support for opposition to Church legislation on this subject from Mendelian research proves to be quite without scientific corroboration.

The evil effects of dominant qualities on the other hand can scarcely be exaggerated. They are noted wherever marriage tends to become confined within a narrow choice. The deterioration of the royal people of Europe under the stress of the intermarriage of a few families, which became the custom during the past three or four centuries, has often been called to attention. Nature has no respect for royalty in such matters and even the most noble persons present no bann to the working of these inevitable laws of degeneration, whenever a family stock is not renewed by union with other family strains derived from distant sources. The idiocy and blindness which are noted so frequently in the Bahama Islands as the result of marriage among closely related families affect mainly the colored race, but the law that brings it about will affect the bluest blood of Europe just as well as that of the poorest black descendant of the slaves from Africa.

It can thus be seen that the Church's attitude in this matter is a question not merely of the preservation of morality but actually of the conservation of the physical status of the race. As may be seen from all the various effects that are noted, there is no sort of unfortunate consequences that may not result from the marriage of close kin. These may be any defect, sensory, mental, physical or any combination of these. It becomes easy to understand after this brief review how the Church has saved the human race from much suffering and degeneration by its determined stand on this subject. If the "new freedom" that we hear so much about is going to leave people

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free to contract consanguineous marriage the results will very soon demonstrate the fact that the age-old wisdom of the Church is a much safer guardian than the imprudent independence of the modern time, which is so ready to throw off shackles, though these may be rather for the benefit than the disadvantage of individuals as well as of the race.

Did You Ever Stop to Think?

C. E. CASTAÑEDA

MOST people never think. I was convinced of this ominous truth by my neighbor in a recent conversation. The truth of the matter is that I must be one of those who do not think. Is it because thinking requires too much effort? Perhaps, but the real reason, as I am inclined to believe after our conversation, is lack of time. Thinking requires time, a great deal of time, and with our ever increasing hum and rush, how is a man to find the time to think? My friend said it: stop and think. Easy enough it seems, but how can you stop and think with the wife waiting at home for dinner, and the kiddies, and the picture show, and what not? Think in the morning you say. Certainly; that is the best time. But again how can you find the time? One must get up and dress and shave and comb and shine the shoes and find the collar button that carelessly rolled under the bed or behind a chair, and then one must breakfast and read the paper and all this before eight o'clock a. m. in order to be on time at the office. How, then, can you stop and think? The more I meditate over the matter, the more convinced I am that the trouble, after all, is just what my neighbor said: Why don't we stop and think?

My neighbor is a good sort, an honest, hardworking man, with a family, a man such as you would find in almost any American community. He often works in the little garden in front of the house. I pass him every day and greet him cordially. He seems always cheerful. He smokes his pipe and turns the soil with his spade. Now and then he stops and rests his tired back. A smile plays over his features. He seems to have discovered life's secret of contentment. I often wonder if he is ever ruffled, if he ever feels despondent, if he ever doubts humanity? He is the king of optimists.

"Good morning, John, how is the garden coming on?"

"Tol'rblly well, sir, tol'rblly well, sir. Thanks. You afiguring to plant this spring?"

"No, John, I have no time. I feel rather tired when I get home, and I am late so often. . . . Sitting in an office eight or ten hours a day is wearing."

"Did you ever stop to think," he replied, smiling, "that a little garden would really rest you, sir? Indeed it would! To dig the earth, why, it's like smoking, it grows on you. To watch the little helpless plants put out a leaf today, two or three next day, and before you know it

a bud opens and the flower blooms. I'll tell you, you just have to try it."

"Perhaps; but I do not have the time. Did you read the paper? What do you think of the local candidate? It is an outrage."

"You know, sir, I don't agree with you, sir. You see, if you would only stop to think it over. It isn't as bad as it appears. Jones, you say, is rotten. I'll tell you, sir, he may be, but last winter I seen him how he helped Ole Pete and he a widower and five children. That he's no good. Perhaps, sir; but his children is his children and if they'd send him to the pen, what of the children I says?"

"That is another question. What I maintain, John, is that he is not a fit candidate for the office, a man with such antecedents. We all know he drinks and he is never in church."

"Mabbe, mabbe; but a man that helps another like he's done with Ole Pete can't be all bad. You see, sir, did you ever stop to think, a man is no better 'n his neighbor cause he is always agoin to church, sir. I says stop and think it over. A man what does as he done can't be all bad."

"There are too many, John, who are getting such loose ideas regarding morals as you have just expressed. That is just what is wrong with our Government nowadays. We allow our personal feelings to blind our reasoning. A man is good or bad. He can not be good at times and bad at times and still call himself good."

"I don't know, sir; I don't know; but I say, says I, men cannot be perfect. We have our failin's. There be no good men if they must be good always. Did you ever stop to think, sir, how as the Master says 'forgive that you may be forgiven'; and I heard them say even a saint sins several times a day, sir."

"Perhaps, John, perhaps." I noticed we had drifted into an ethical question, so I changed the subject.

"By the way, John, did you read the latest disclosures made by the Senate investigating committee?" I inquired casually.

"Yes, sir, the more I reads about the whole matter the more I puzzle. I don't understand, sir, I don't understand. Did you ever stop to think, sir, how all such doings destroy a man's confidence in his fellowmen? I say, says I, what's the use? They've prosecuted no one as yet. They's got them to resign, but nothing more. I says try them, convict them, make them pay, sir, make them pay for what's they done. Too much writing but no action. Suppos'n a man's in trouble. He does not make public his trouble but quietly settles the matter. I says, did you ever stop to think, sir? They've made too much fuss to no purpose. But I don't understand such things. I reads them and think over." He had stopped digging and was now resting on his spade while he talked to me. His crude reasoning amused me and I inquired:

" Honestly, John, what do you think is the trouble with the enforcement of prohibition?"

" They do not get the right men. You see, sir, the old saying that the way to get a thief is to set a thief after him is not true in this here case. You see, sir, if you stop and think it over, a man what drinks won't get the bootlegger, no sir. Drinking is like intimacy, you see. You take a drink with a fellow and he's your friend. You feel bad to accuse him. I don't know but what's wrong, sir, but we feel that way."

" I do not see your point, John. If we have a law that prohibits the use of intoxicating beverages, it is the duty of every law-abiding citizen to see that the law is enforced."

" Yes; I reckon so, sir, I reckon so. But did you ever stop to think that a man's habits is not changed over night? No, sir; we can't say: tomorrow I'll not smoke no more and go about our business and never think no more about it. Why take a suit for example, sir, even a plain suit of clothes and how's a soul to feel same as usual after wearing the old clothes for ever so long? No, sir, I says, it takes time, sir; it takes time to get into new ways. Prohibition is all right; I agree, it's all right; but it takes time. Did you ever stop to think, sir?"

" But we have had considerable time to get used to prohibition, John, and it seems we are far from getting reconciled to it," I interrupted, somewhat impatient, for it was growing dark.

" Mabbe, mabbe," he replied, as he carelessly puffed away at his pipe and lazily turned a spadeful of earth. " I thinks the fuss is all on the surface, sir. It looks bad, just like this here soil, hard and dry, but you turns it over and it's all right. Did you ever stop to think, sir, that it takes time; yes, sir, lots of time to work the fields for the harvest season. I thinks it'll all work out in the end. You just stop and think it over."

" It is getting dark, John. Good evening. Hope your garden does well," I said, and left, wondering how old John had time to stop and think it over. The average man, I suppose, agrees with John. There is a great philosophy in the average person's mind. It is those that

call themselves the thinking people that are constantly worrying, and fretting, and doubting because they have not learned to look at things in a detached manner and with a profound conviction that all works out well in the end. Newspapers and magazines are the boasted blessing of our day, and yet they are one of the most dangerous influences in our life because as John said, " they destroy confidence in our fellowmen." There is too strong a tendency to play up the sensational, merely for the excitement which it creates and the natural appeal which it makes to the atavistic morbidness in man. It would be well if the average newspaper writer would stop now and then and think about the effect which the minute descriptions of scandals, political or social, the recounting of murders and other crimes, have upon the public. Did you ever stop to think it over?

There is no doubt that we do not stop and think as we should, and our excuse is that we do not have the time. This appears to be an indisputable fact, but it is the greatest paradox of our day. We do not have the time and we waste it shamelessly. How did old John do it? When did he stop to think things over? What he meant was the habit of meditating? This is really a mental process which one must cultivate. We often hear persons say " the thing kept running through my mind " regarding a disagreeable experience or some pressing affair. At such times this mental activity is the result of worry and apprehension, but we can cultivate the habit of thinking over things not necessarily during our leisure hours but at all times. It is only thus that we can appreciate the true significance of life. It is only thus that we can enjoy to the fullest the fleeting moments of our existence. Cultivate the habit of meditation, of reflection. *Stop and think it over*, not literally, but figuratively. Live again in your mind not only those tortuous instances that cause worry, but those blissful moments of joy. Let each experience be a lesson and draw from it the wisdom that will enable you to consider in the future similar conditions. Did you ever stop to think that all our troubles would really disappear if we would stop now and then, and think?

Louis Sebastian Walsh, Bishop and Citizen

JOHN E. KEALY

THE death of the Rt. Rev. Louis Sebastian Walsh at the Episcopal residence, Portland, Maine, Monday, May 12, at 11:45 a. m., standard time, marks the passing of a man long identified with the life of the Catholic Church in New England, and in recent years, through the Catholic Welfare organizations, with the Church as a whole, in the United States.

Opportunities for service under the benign influence of the American flag are many and varied. In a country

like ours, justly noted for her high ideals in civic and religious life, a broad and extensive field naturally unfolds itself before a person seeking openings for public service. In the State or in the Church a man may easily see the realization of his fondest hopes, for each in its proper sphere, holds out possibilities for good, for public welfare, for civic betterment which may well satisfy the most ambitious, the most intense lover of his Church and country.

Under the public eye for nearly half a century, Bishop Walsh now belongs to the ages. He must, consequently, be judged as a citizen and a churchman in the great American Republic, this our beloved country which owes its greatness to the vast multitude of its people in whose hearts we find deeply rooted only the best, the sublimest ideals of human life and service.

Born in America, in the old city of Salem, bred and nourished in his civic life under the time-honored traditions so well preserved by our New England writers, Hawthorne, Whittier, Bryant, Lowell, and others, by our long to be remembered statesmen, Webster, Sumner, Fessenden, Hoar, it is not at all surprising that the American boy, Louis Sebastian Walsh, should have early developed that intense love for constitutional liberty which characterized the years of his public career.

We oftentimes meet the objection that a churchman should attend to the business of the Church and leave the matter of civics, of the affairs of State to the layman. But, we should always remember that a man does not lose his citizenship, should he choose to consecrate his life to the Church, or that his responsibilities as a citizen are in any way shifted because he has chosen to assume other, and perhaps more weighty, burdens.

In Bishop Walsh's public life, we find nothing reprehensible as regards his citizenship. That he exercised his prerogatives and took sides on questions of public welfare as seemed to him best and just, can hardly be questioned. In the advocacy of what he deemed best for his country, he was fearless, oftentimes taking issue with his closest friends. A lover of constitutional liberty, he was always found in the ranks of those who are ever fearful of proposed changes or amendments to the Constitution so well written and supported by the Fathers of the American Republic. The rights of local self-government, the right of each community to regulate its own affairs, inevitably found in the late Bishop of Portland an ardent supporter. Nor was he less chary of what, under the Constitution, constituted the province of the State or of the Federal Government. That nicety of distinction which seemed to be a part of his very being, led him to stand, in season and out of season, for the rights of each in its own province, and to be extremely fearful of any semblance of encroachment on the constitutional liberties of the American people.

During his career there have been many occasions when various measures, apparently aiming at public betterment at the expense of personal liberty, have been under consideration, but it mattered little to Bishop Walsh whether it was the Federal Government or the State Legislature that was in question, it was simply sufficient to have in evidence a departure from the letter and spirit of the Constitution, to ensure his whole-souled opposition, it making no difference whether the move was sponsored by friend or foe. Paternalism and other so called make-shifts for the Government of the human heart, whether

through legalized or voluntary associations, were never in any way encouraged by the late Bishop of Portland.

As a churchman, history should assign to Bishop Walsh a high place among his peers. As a leader in Israel the ringing exhortations of the great Apostle Paul, "To Timothy, his beloved son in the Faith, grace, mercy and peace from God," found in him a moistened soil, and took deep root in every fiber of his very being. With him there was never any question as to the duty of "Ruling well his own house, having his children in subjection." Self-mastery and thorough knowledge of the mysteries of our Holy Faith enabled the deceased Bishop to keep, like Timothy, that which had been committed to his care, "avoiding the profane novelty of words, and the opposition of knowledge falsely so called." His many letters and pastorals, his frequent exhortations on the occasion of pastoral visits always left a lasting impression, and seldom failed in arousing his people to new efforts for the upbuilding of Holy Mother Church.

The freedom of the Church untrammeled by the various enactments of modern legislation, found no more fearless, no more valiant champion than was the active Bishop of Portland. When our legislatures were in session he kept in touch with every move, and it is safe to say that not a single measure was proposed or enacted without its having been carefully considered in all its bearings towards the great Church over which he ruled, as one ever on the alert for the interests of his flock.

The moment he discovered any lurking danger or apparent move against the welfare of religion, or restrictive of Catholic privileges under our Constitution, at once saw him in the front ranks of the opposition, fearlessly exposing the fallacy of the measure and marshaling his forces against it. In all this he oftentimes incurred the enmity of the politicians, even of his own Faith, and exposed himself to bitter criticism of those who would have the shepherd sleep when the flock and its liberties were in danger, and then, perhaps, take him severely to task for not being on guard and having warned them against the enactment of an unjust law. Under Bishop Walsh's fostering care as a churchman, the Church in Maine has witnessed her religious edifices, schools, hospitals, and houses of charity increase and multiply beyond the fondest aspirations of her devoted children.

The most pleasing feature of Bishop Walsh's noted career was, without doubt, his intense admiration of the heroic past of the Church in New England. Long before he came to Maine as chief pastor of the Church in this State, he had been instrumental in the organization of the "New England Catholic Historical Society" which was for several years very active in exploring the early days of the Church in this section of our country. But, since the history of our existence as a Church in isolated parts of the New England States did not offer, outside of Maine, a very extensive field of study to the student of history, it was only after coming to Maine as Bishop,

that he found ample scope for his naturally historic mind. Here he was able to ascend the stream of history to ages far remote from the present generation, to ages which take us back to the sixteenth century, to the years when America was new to the world, when its fabled lore was just bursting on an astonished world.

His arrival in Maine coincided with a long series of anniversaries which have thus far been faithfully observed by our history-loving Bishop. On coming here, he found that historic Norridgewock had been restored, and that a church had been erected just a short distance from the spot sanctified by the labors of Sebastian Râle, and finally consecrated by the life blood of this heroic man. In the summer of 1907, a large concourse assembled for the dedication of St. Sebastian's Church at Madison and the rededication of the monument erected by Bishop Fenwick in 1833, at "Old Point" on the Kennebec, just below Madison, to the memory of the martyred Râle. Blessed with the sunshine of a fine day, surrounded with priests from far and distant New England points, who had come to mingle with their Maine brothers in the Faith, Bishop Walsh, in the presence of delegations from the Maine Indian tribes, in the presence of thousands of devoted pilgrims, fittingly commemorated that doleful August day of 1724, when the aged Râle faced his enemies for the last time, and went down to death amid the slaughter of his people and the ruin of his mission.

The following year, 1908, the Bishop of Portland again called on his people to assemble about the old historic church at Newcastle to commemorate the hundredth anniversary of the oldest church now standing in New England, St. Patrick's, erected under the supervision of the first Bishop of Boston, and dedicated by the illustrious Cheverus, July 17, 1808. In the Fall of 1917, Bishop Walsh again wended his way to this historic church, to this old time Catholic shrine to commemorate the centenary of the death of Dr. Matignon, the first pastor of the early Catholic families of Newcastle and Damariscotta.

With the same object in view, the neighboring town of Whitefield was visited in the summer of 1922, when the dedication of the first church in this old Celtic colony, dating back over a hundred years, was fittingly recalled, and its devoted pastor, the first levite to receive holy priesthood in New England, the Rev. Dennis Ryan, whose memories yet linger in the heart of the older families, was duly honored.

In 1913, on Wednesday, August sixth, Bishop Walsh entertained his brethren of the episcopate of the New England Province at Bar Harbor, the object being to celebrate the tercentenary of the founding of the Catholic Church in Maine. Here in the newly-constructed church of the Holy Redeemer, in the presence of hundreds of the clergy, and the Rt. Rev. Bishops of the New England episcopate, the Holy Sacrifice was offered by the Apostolic Delegate, the Most Rev. John Bonzano, the sermon of the occasion being delivered by the Bishop of the diocese of

Portland, Louis S. Walsh, D. D., who in a long historic discourse well described the landing of the de Guercheville colony, and the founding of Saint Sauveur, destroyed a few months later by Samuel Argall of Virginia.

In the last days of August, 1921, another of the old mission stations, ancient Pentagoet saw her former glories restored. This staid old town now known as Castine, thus called in honor of its noted settler, Baron de Castine, which had for years looked with complacency on the ruins of old Fort Pentagoet, now saw with surprise, the beautiful mission chapel of "Our Lady of Holy Hope" rise "Phoenix-like" from the ruins of the past, from those misty vistas of 300 years ago, when the humble and silent Capuchins broke the Bread of Life and explained the mysteries of our Holy Faith for the first time to the dusky children of the Western world. The sermon on this truly historic occasion was preached by that aged Jesuit Father, who likewise graced with his well-chosen words the great gatherings at Norridgewock and Mount Desert, the Rev. Thomas J. Campbell, S.J.

Bishop Walsh seemed to delight in giving these old time missions their proper setting; thus on each occasion we beheld the surviving members of the ancient Abenaki tribe again assembled on their ancient camping ground with the black robed Jesuit in their midst, and so realistic was the scene that one could hardly realize that many centuries had passed since the stirring events this day commemorated, had taken place.

Thus we may follow our deceased Bishop during the eighteen years of his intensely active pastorate of the diocese of Portland. At one time we see him at the far eastern limits of the United States at Pleasant Point, surrounded by the remnants of the historic Micmac Tribe, celebrating some event noted in their history; again we see him following in the footsteps of the wandering Acadian families to their homes in faraway Aroostook, along the banks of the swiftly flowing St. John river. The story is ever the same wherever we meet him, whether among the Indians or in the old historic settlements at Newcastle, Whitefield, Benedicta, the historic threads of an intensely interesting past were picked up, and the matter gathered for a history of the church in Maine, a true record of her work from the heroic times of 1604 down to the present generation now privileged to bear testimony to years of fruitful labor, especially to the days so filled with the activities of the fourth Bishop of Portland.

And thus he planned on, even while the angel of death was hovering, perhaps sadly at his door. This present summer was to behold, as it were, the climax of his historic commemorations, when, on August 23, it was his fond hope to see the multitudes again assembled to celebrate the second centenary of the martyrdom of Sebastian Râle. It was Bishop Walsh's hope to make this celebration one of lasting remembrance, by erecting, if possible, a chapel on this historic ground, on the very spot where rest the ashes of this heroic man.

Notwithstanding the fatigues of a long journey to Rome, on his return to Paris, Bishop Walsh paid a special visit to Pontarlier, the birth-place of Father Râle, with the hope that he might find some data yet unpublished, some new facts that might throw some additional light on the life of the humble Jesuit missionary who lived so long at Norridgewock, then called Narantsouac, and who finally gave his life for his devoted flock on that August day, 1724. We do not know what success crowned the Bishop's last quest for historic lore, but we do know that Bishop Walsh must have undertaken this long and arduous journey, fully conscious of his rapidly diminishing physical forces, and with the one hope of gathering a few more stones, a few more facts for this historical memorial which he long had in mind, and which was to rise from the sands of old Narantsouac in memory of the life and death of Sebastian Râle.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

The Journals of Bigotry

To the Editor of AMERICA:

I have enjoyed very much the magazine *AMERICA* which I always look for in the Vicksburg Library. Especially I liked your article about the "Nordics," a week or two ago. I am enclosing an illuminating article about the Nordic idea of divorce. I sent the same article to the editor of a vituperative, rabid magazine called the *American Standard*, a copy of which was sent to me anonymously. Have you seen one of the things? It is published in New York. The publishers offered to give a year's subscription to the public library here if the librarian would consent to place the magazine with other publications in the library. It ought to be unlawful for such "literaure" to be sent through the mails.

I happened to have been reared a Protestant; my mother was of English descent and Methodist, my father Scottish and Presbyterian. Naturally I heard a great deal of Catholic aims to dominate the country. But I always tried to learn the truth and "what for" about everything, so when I grew up, I found that my parents had been misinformed about many things. When I read such things as the *Menace* and the *American Standard* I grew disgusted with their un-Christian ideas. I believe the Sisters, who give up almost everything that a woman usually longs for, who live such unselfish lives, are the highest type of Christianity. There surely is bound to be something in religion if it will enable one to live as they live. Not only do they work hard but they seem to be perfectly happy.

Vicksburg, Miss.

JESSIE M. SARTORIUS.

Pro and Con of Child Labor Amendment

To the Editor of AMERICA:

The Child Labor Constitutional Amendment won its first victory on April 20, when the House passed the measure with an overwhelming majority of 228 votes. This victory was further clinched on June 2, when the Senate followed the example of the House, giving the bill five votes over and above the required two-thirds. The Amendment now goes to the sovereign States for the necessary three-fourths ratification which, when secured, the measure becomes an integral part of the organic law of the land. It is thought that owing to the quick action taken by the Bay State Legislature, Massachusetts will be the first State to ratify it.

To the average American citizen who loves his—and her—

country and its institutions, this epoch-making piece of legislation ranks in importance with Lincoln's Emancipation Act. Achieved by orderly constitutional means in conjunction with much spading and plowing of the many wide and arid areas of popular ignorance, the sponsors of the bill are now tasting of the joys of the harvester. The awakening and development of the social conscience regarding this sinister social evil of child labor registered itself in no uncertain terms in the vote of the House and Senate where it triumphed over party traditions and affiliations.

The item quoted below, credited by the press to President Edgerton of the National Manufacturers' Association on the occasion of its recent convention, May 20, at New York, reveals the appalling need for this protective legislation:

It [the Child Labor Amendment] is meant to serve the double purpose of so restricting production as to compel uneconomic advance in wages and so expand the power of the Federal Government as to require the creation of more public offices. . . . By the prompt advantage which would be taken of its provisions it would release from profitable, healthful and otherwise helpful employment, thousands of robust young Americans in communities with inadequate educational facilities and force on vast numbers an idleness hurtful alike to themselves and society.

All of which has a familiar sound, more or less. The eight-hour day in the Steel industry is of comparatively recent adoption. The employment which engages "thousands of robust (?) young Americans" is, beyond question, "profitable, healthful and otherwise helpful"—to the President of the National Manufacturers' Association and his member colleagues. That the "inadequate educational facilities," the dead-sea fruit resulting from child labor everywhere, which he so blithely refers to, should exist in this our land of plenty and opportunity is indeed, to our shame, a national disgrace which he seems to be at pains to perpetuate. How the paragraph quoted escaped the shafts of some of our clever cartoonists is a puzzle. It is not yet too old to furnish a few texts for Ring Lardner and Co.!

Judging from the "uneconomic-advance-in-wages" prediction indulged in by Mr. Edgerton it would seem that at last the day of the *adequate living wage* is close at hand. The removal of the competitive factor involving thousands of children will have a stabilizing effect on both employment and wages for adults. And best of all, better and more humane standards of health and education will prevail, while the consuming public will rest more easy, knowing that the necessities of life which are purchased daily are not being procured at the expense of the health and opportunities of little child laborers.

Boston.

A. O'BRIEN.

To the Editor of AMERICA:

You no doubt noticed in the daily press that on June 2 the United States Senate passed the bill for the amendment of the Constitution in regard to child labor. The bill had already passed the House of Representatives. Before this bill becomes a law it will be necessary to have it ratified by three-fourths of the States.

To my mind this bill is more dangerous than the educational bill against which many citizens have so persistently fought, and the Shepard-Towner Maternity bill which has many objectionable features. This new amendment to the Constitution, if passed, will absolutely turn over 40,000,000 young people to the power and interference of officials appointed by Washington. To my mind it marks the greatest departure from democratic government we have yet made. I sincerely believe that some future commentator on American democracy, a man with the learning and judicious nature of a Bryce, will devote a chapter to this movement and will wonder at the American people's change of ideas bearing upon the fundamentals of democratic government.

St. Louis.

H. S. SPALDING.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

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The Republicans and the Klan

THE Republicans have failed, or if reliance may be placed on the newspaper reports, have refused to condemn the Klan. "What the party should do," said President Butler of Columbia, "is to condemn and repudiate by name the Klan and all similar organizations." But Dr. Butler, with such representative Republicans as Congressman Mills of New York and former Governor Stokes of New Jersey, was voted down without ceremony. The resolution finally adopted by the Convention is regarded by the Klan itself as a victory.

Catholics would be glad to believe that the convention's course was not founded on a bid for the votes of the bigoted, but upon some conviction which honest men can respect even if they do not accept. Thus far, however, the leaders of the party are silent. They cannot be ignorant that in many parts of the country the Klan is a menace to peace and good order. In face of this fact, the Republican party's affirmation of the guarantees of the First Amendment becomes a mockery. The man who sees a house on fire does not pause to affirm the necessity of a fire department, and then go his way serenely confident that he has done all that can reasonably be asked. He turns in an alarm and hastens to give whatever aid may be possible. The Republican party has deliberately refused to turn in an alarm. It has struck a posture and repeated a few phrases of the First Amendment. For all it cares the house may burn to the ground and half the town with it.

After all, it is not well to take any political party or platform too seriously. Once the party platform had some

meaning. Today it is generally a collection of what Roosevelt used to call "weasel words," or, in Shakespearian language, words full of sound and fury signifying nothing. Even had the Republicans asserted their undying detestation of the Klan, some men would take it with a pinch of salt. But a great opportunity has been lost.

The Old-Fashioned Home

UNTIL the alienists file their report, one man's opinion as to the sanity of the two young college men in Chicago who have confessed to a murder made more horrible by extraordinary circumstances of cruelty, is quite as good as another's. Yet even now one or two features of the case are clear. Perhaps the most notable is the conclusion that nothing in the world can take the place of the old-fashioned home.

The old-fashioned home was sometimes a mansion but more typically the scene of poverty and want. Often sickness and the extreme need that comes with a poverty almost abject brought it low. But however poor or lowly or distressed, authority and love were always in it. The modern idea is that authority drives out love. But thousands of men and women now working for God and for society can testify to the error of the supposition. What they called "home" brings back a mother, gentle, forgetful of self, teaching by example rather than by precept, ruling by the love that drives out fear, and a father, the bond of the house, toiling, patient, yet embodying the authority that must have its way when all else failed. There was work in that home; chores near the domestic fireside, school-tasks to be prepared at night, and many a lesson of repression, kindness, and thoughtfulness for others, to be thoroughly learned. But it was not an unhappy life. For these same thousands it is now a treasured memory. Heaven itself is but another home, a place where they shall find peace, rest and love.

The old-fashioned home passes, and with it the old-fashioned morality of love and authority grows weak. Neither of the unfortunate young men appears to have had a home. Instead of poverty they had millions. For tasks, pleasures selected by themselves, with no regard for even the elemental decencies of life, were substituted. An education which permitted them to conclude that "anything was right provided it was not found out" took the place of a training in religion. The seed was sown and the whirlwind is reaped.

Poverty does not necessarily imply a virtuous life, nor do riches preclude the attainment of sanctity. It does not make much difference whether the home be rich or poor, although the possession of wealth ordinarily multiplies the inherent difficulties of child-training. What alone is of importance is that the home be what Almighty God intended it: a place blessed by Him, and made a sanctuary in which our children can be taught by word and by example to love God above all things and their neighbor for His sake.

Is Congress Omnipotent?

THE late if not lamented Congress came to an end before all the legislation submitted could be approved. For this the country may be thankful. Very little was forgotten by the Solons at Washington, except the business for which they had been sent there, and their proposals ranged from plans to nourish the local schools and maternity centers on Federal subsidies, to schemes for national conservatories in which the youth of the nation might learn both to sing and to trip the light fantastic.

In the dying days of the session, Senator Copeland, a physician who two years ago was New York's Health Commissioner, arose to defend the proposed ten million dollar grant in aid of Germany. He offered the remarkable plea that this grant clearly came within the power of Congress under the general welfare clause. There was much tuberculosis in Germany, he argued, and "so long as there is any tuberculosis in the world, the children of America are in danger." The words open up a widening vista. There is leprosy in China and measles in England, with beri-beri in India, sleeping sickness in Africa, and a long list of localized diseases in every country in the world. The principle enunciated by Senator Copeland, that "so long as there is any tuberculosis in the world, the children of America are in danger," would thus justify further Congressional appropriations to be used in these countries and in any country in which a disease may exist. In fact, when asked by Senator Bayard, where he would draw the line, the Senator replied, "I would not place any limit if it had to do with the protection of our own citizens." But if disease is found anywhere, it may at some time threaten the citizens of America. Therefore, under the general welfare clause, Congress may spend the money of the American people to lessen disease in any part of the world.

One wonders where this sort of thing is to end. Congress certainly has power to provide for the general welfare, but only by using the means which the Constitution has granted. It is not enough that an evil exist. Before Congress can act, it must find express or implied authorization in the Constitution. Statesmen, students, and a few members of Congress are aware of this elementary truth, but to the zealots possessed by the desire of remodelling the world and human nature by legislation, it appears to be an unrevealed mystery. They are not even aware that it exists.

If Congress may lawfully do whatever a temporary majority believes useful or necessary for the common good, Constitutions, with all writs, grants and limitations of authority, are a mere mockery. It is the "general welfare legislation" falsely so called, which is breaking down the people's capability of self-government, and is transforming the Government contemplated by the Constitution into an expensive tyrannical bureaucracy.

The Plot Against Our Courts

YET there can be no doubt that the effort of the radicals and the Socialists to confer omnipotence upon Congress is gaining ground. The attempt to destroy the Supreme Court by making it wholly amenable to the will of a congressional majority, is among the gravest symptoms of the new movement.

Senator La Follette, for instance, favors an amendment by which an act declared unconstitutional by the Supreme Court shall be law if again passed by Congress. Were this amendment adopted, the entire Constitution would be meaningless, since any right or guarantee now protected by that instrument could be destroyed by a mere majority in Congress. Freedom of speech, the right of the people, to be unmolested in their homes, freedom of religious worship, freedom in education, with every right and power now reserved by the people would be so completely at the mercy of political majorities that stable government would soon be made impossible. Speaking to the members of the New Jersey Bar Association on June 7, Chief Justice von Moschzisker of the Pennsylvania Supreme Court outlined the effect of Senator La Follette's amendment.

The actual effect of such a rule will be to give binding force to legislation, even though the objects sought to be obtained are forbidden by the Constitution. . . .

Among other things, the Constitution guarantees religious freedom. Should Congress pass an act in effect giving to one religious sect recognition denied to another, or taking from one sect liberties enjoyed by another, of course the courts will refuse to enforce it, because it would be a violation of the fundamental law. Under the proposed amendment, however, if Congress again passed the act the courts would be rendered powerless, and religious freedom for all the people would be gone. The right to trial by jury, to own property, and similar rights which we now take for granted because protected by the Constitution, might, it is perfectly possible to conceive, be pared down or denied to particular classes who happened to be unpopular at times of agitation. *And if this amendment is adopted, the courts would be powerless to help them.*

In addition, all the rights which the States refused to delegate to the Federal Government could be transferred to Congress by ultimate act of Congress.

In other words, Senator La Follette's amendment destroys the Constitution and in its place sets up a "government" by political majorities in Congress. Whatever we may at times suffer from the courts, and the story has been ludicrously exaggerated, we shall do well to pause before giving any encouragement to this latest example of madness.

Governor Smith and Prohibition

"I MAKE as many mistakes as any other human being," wrote Governor Smith of New York to a correspondent who had inquired what he thought about Prohibition, "but I will never make the mistake of being afraid to talk out." On the subject discussed by the Governor,

it is especially necessary at the present time to have clear thinking and plain speaking.

In defining as "intoxicating" any liquor which contained one-half of one per cent of alcohol, Congress based its prohibition legislation upon a statement contrary to fact. The definition was defended by the Anti-Saloon League lobbyists and some lawyers on the ground that unless the law was made exceedingly strict, the Amendment would fail of its purpose. Whatever may be said for this defense, it is clear that an Amendment which cannot be expressed in law except through a lie, will not contribute to the common good. It will not be respected and it will not be long obeyed. Congress next went far beyond the Amendment, which specified alcohol for beverage purposes, to lay restrictions upon the manufacture and sale of alcohol for use in medicine, manufacturing and the arts. When objection was raised, the same defense was offered; that otherwise the Eighteenth Amendment would become a dead letter. In other words, unless Congress first assumes to be true what is obviously false, and then passes other restrictions for which no warrant whatever is given by the Amendment, Prohibition must fail. It should be no matter for surprise that these laws have been followed by murder, bribery, corruption in Congress and among the very officials specially detailed to enforce it, and by a record of crime occasioned by no other statutes ever passed by Congress. The result was inevitable. A dishonest law necessarily breeds corruption and disorder.

Governor Smith has been singularly alone among public men in voicing his condemnation of the scandalous effects of Prohibition. It is no secret that he long ago condemned the Volstead definition of an intoxicating beverage as dishonest, and the law itself as class legislation which while interfering little with what the rich man might wish to do, deprived the poor man of his right to use healthful and invigorating beverages. His present position is a demand that the errors and fanaticism of the Volstead act be eliminated, and that the States be left free, under the new legislation, to make their territory absolutely "dry" should this be considered necessary or advisable. He does not advocate the repeal of the Eighteenth Amendment, and now as always he condemns the lawless saloon. But he sees, as thousands of Americans must see, that we shall never solve this vexing problem if we are forced to work through legislation founded upon an untruth, and administered either by a band of fanatics whose mental and moral obtuseness at times suggests insanity, or by a group of politicians in Congress and out of it who are actually in the business of selling permission to violate the law.

No doubt Governor Smith was warned that his recent letter might hurt his political chances by alienating the support of that large group of politicians who vote dry and drink hard. Possibly, but not probably. Honesty generally wins in the long run. In any case, we shall go from bad to worse unless we have more of the honesty and fearlessness of Governor Smith.

Literature

The Master of the Revenge

EVERY schoolboy remembers reading of that hand-some gallant, who flung his embroidered cloak before the feet of Queen Elizabeth. He recalls his picture with be-feathered cap slightly arched, keen eyes, prominent features, mustache and pointed beard, a high ruff about his throat and his clothes gorgeous in color and ornament. He was Sir Walter Raleigh, and it please you, a big-boned Devonshire man, over six feet in height, with the brawn of Devonshire in his muscles and the brogue of Devonshire on his tongue. He had tarried awhile at Oxford, soldiered on the continent and in Ireland, and in the sunlit woods of Kilcolman had chatted with his friend the poet Spenser of those alluring things that lay across uncharted seas in the beautiful realm of Faerie. Here is the exquisite sonnet with which he paid tribute to Spenser's masterpiece:

Methought I saw the grave where Laura lay,
Within that temple where the vestal flame
Was wont to burn; and passing by that way
To see that buried dust of living fame,
Whose touch fair love and fairer virtue kept,

All suddenly I saw the Faerie Queen,
At whose approach the soul of Petrarch wept;
And from thenceforth those graces were not seen,
For they this Queen attended; in whose stead
Oblivion laid him down on Laura's hearse.
Hereat the hardest stones were seen to bleed,
And groans of buried ghosts the heavens did pierce
Where Homer's spirit did tremble all for grief
And cursed the access of that celestial thief.

Poetry could not satisfy his restless spirit for long. His blood thrilled with the urge of high adventure and his dreams were golden only when he schemed and planned to make them real. His star was in the heavens and eternally beckoned him on. Up to London he went and to Court and the lean ugly old woman who ruled there found ways of bringing the handsome young soldier to her feet. Leicester, who preceded Raleigh in Elizabeth's affections, and Essex who followed him were both inferior to the big Devonshire man in intellect and in virility. Raleigh was a man's man who never minced words (except when playing gallant to the Queen), who had brains and knew it, and who was touched with the arrogance of conscious power.

To Elizabeth he was as refreshing as a Devonshire breeze and she proceeded to shower privileges upon him until he waxed opulent and a millionaire. She made him captain of her guard and yielded him the honor of knighthood and the governorship of Jersey, while he on his side played a brave man's part against the Armada and was conspicuous in the brilliant raid on Cadiz that captured enormous booty for the avaricious old Queen.

Elizabeth was bitter when her favorite dared to marry but his sham ardor for her was forgotten in his affection for his wife and in his invincible hope of planting an English colony in America. To realize this dream he spent millions like water, buying new ships and alluring new settlers, but always his hopes were dashed.

The Muses had kissed him in his cradle and the eager curiosity of the Renaissance was in his blood. Philosophy, poetry, history, chemistry, the mysteries of life and death—all enthralled him to the end; for with the strange commingled magics of the Renaissance he was both doer and dreamer, with the imagination of a poet and the energies of a builder of empire. He was a "Jingo" *par excellence* to whom Spain, like Carthage to Cato, was a deadly menace which must be destroyed.

When Elizabeth died his star was at its zenith, but with the mean-spirited James he was *persona non grata* who found swift lodgment in the Tower on trumped-up charges of treason. In prison he dabbled in chemistry, read enormously, and turned his reading to account in a huge and, to us, whimsical record called "The History of the World."

Nobody of course reads it nowadays. As an account of human action, it is almost worthless; but as illuminative of Raleigh's experiences in the great adventure of life it belongs to all time. With an amazing candor he branded the dead Queen's degenerate father as one of the worst tyrants in human record, and the conclusion of the quaint "History" is a sublime apostrophe to Death the Destroyer, whose mournful music Sir Thomas Browne was later to make his own.

O eloquent, just and mighty Death! whom none could advise thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised; thou hast drawne together all the farre-stretched greatnesse, all the pride, crueltie, and ambition of man, and covered it all over with these two narrow words—Hic jacet!

Despite his intellectual activities, the imprisoned eagle chafed against the bars of his grim cage and in imagination he soared out across the gray Atlantic to where lay power and plunder and high adventure. He could recruit England's fortunes, he knew, (and his own) if only he were allowed to equip a fleet, sail to South America, and bring back the dazzling wealth which was concealed in the wonderful city of El Dorado, that his seamen had boasted of visiting. The King, in his cupidity, let him sail (and what a motley crew of ne'er-do-wells accompanied him!) but his star had set, and only disasters greeted him. He ran foul of Spain, his son was killed, his men threatened

mutiny, he himself was drained of energy and weakened by fever; and when at last he crept home like a whipped hound, it was to be promptly arrested, flung into prison, tried on a new charge of treason, and condemned to die on the scaffold. When imprisoned before, he had lost his nerve and attempted suicide, but all this was gone now, and heart and mind were under perfect control. Here is the lyric he wrote on the eve of execution:—

Even such is time, that takes in trust
Our youth, our joys, our all we have,
And pays us but with earth and dust;
Who, in the dark and silent grave
When we have wandered all our ways
Shuts up the story of our days.
But from this earth, this grave, this dust,
My God shall raise me up, I trust.

This is not the voice of disillusionment and despair, but of acquiescence, as of one who played for high stakes and knew them now for vanities.

On the scaffold he addressed the assembled multitude, reviewing his expedition to Guiana, defending his conduct, and vindicating his loyalty. How much more he might have told them and thrilled them in the telling: of the great fight against the Armada, of the brilliant raid on Cadiz, and, best of all, of that gallant encounter, the most stirring in the naval annals of England, in which his ship the *Revenge*, manned by sailors in his pay, burning with his infectious enthusiasm had, all night long, "with battle thunder and flame," stood off fifteen Spanish galleons, resolved to go down to death sooner than surrender.

But the master of the *Revenge* has been acclaimed by a greater voice than his own: the voice of posterity has called him a herald of England's aggrandizement, has lauded his courage and his vision, and has come to regard him as one of the greatest masters of Elizabethan prose and one of the rarest singers of Elizabethan song.

JOSEPH J. REILLY, PH.D.

SECOND CHILDHOOD

When I am old,
Worn, lonely and gray;
When, weak of limb,
I creep my palsied way,
God, Whom I have loved,
Will my sad fortune see,
And in His pity
Grant one gift to me.

For He will smile,
And breathe upon my mind;
Till, like stained leaves
Before October wind,
Will fly the care,
The bitterness of tears,
The doubt, the harsh
Unloveliness of years.

And then my mind
Will love Him as a gentle child;
Again unstained,
And calmly pure, and sweetly mild.

PAUL GERARD CONWAY, S.J.

REVIEWS

Public Finance. By HUGH DALTON, M.A., D.Sc. New York: Alfred A. Knopf.

We have here a condensation of the lectures delivered by Dr. Dalton at the London School of Economics. While his particular outlook is British, his principles are meant to be of universal application. The subjects treated are the theory of public finance, taxation, public expenditure and public debt. Dr. Dalton's book contains much that is sound and sane from a Catholic point of view, though he lays slight stress on equity, and in fact regards this rather depreciatingly as a mere matter of private opinion. His one norm is in reality economic expediency. His most general rule is that the best system of public finance is that which secures the maximum social advantage from the operations which it conducts. In taxation he inclines to the doctrine of "minimum sacrifice," with its widespread exemption for the poorer sections of the community and its steep progression for the rich. He would however interpret this doctrine with a more far-sighted policy than is usual, so that he really advocates that form of taxation which implies the minimum sacrifice not immediately, but "in the long run, when all economic effects, including effects on production, are taken into account." The opinion which will perhaps be regarded as the most extreme of his views is his defense of the capital levy as a public necessity for the economic salvation of England today.

J. H.

On Miracles and Some Other Matters. By SIR BERTRAM WINDLE. New York: Benziger Brothers. \$2.25.

Venial Sin. By RT. REV. J. S. VAUGHN. New York: Benziger Brothers. \$1.35.

These volumes are notable additions to the growing armory of Catholic defense and exposition. Sir Bertram Windle is an indefatigable worker in expounding the doctrines of the Church in relation to modern science, and in this volume he has collected some of the papers which he has contributed lately to various magazines. With an entertaining lightness of pen, and sometimes an unsparing sarcasm, he treats such matters as miracles of healing, folk-lore, prehistoric religion, astrology, medical history, H. G. Wells and accuracy in historical reporting.

Venial sin is a subject often made little of or entirely overlooked in a world so material as our own. Bishop Vaughan's treatise, therefore, should do much to liven the spirit of true Catholicism in the lay-reader. In those who have chosen the pathway of the counsels it should effect a new and greater striving for closer union with their divine Master. The exposition of the Church's doctrine on venial sin is clear, concise and charmingly illustrated with telling examples and apt citations from the Saints and masters of the spiritual life. The exhortative parts of the work, so rich in that simplicity of argumentation and style peculiar to the author, will make an instant appeal. The devout hope of his Lordship that his little book may be the means of preventing many venial sins is certain of a holy realization, for his circle of readers grows larger and larger with the years.

P. M.

Smugglers and Smuggling. By A. HYATT VERRILL. New York: Duffield and Company. \$4.00.

This book covers smuggling in nearly all its phases. The American, the British, the Oriental smuggler find a place in its pages. The deed of daring, the deed of blood, the cruelty and the kindness too that enter into the history of smuggling are interestingly chronicled in this narrative. Ship logs and revenue reports, and books both old and new on the subject of smuggling have all been used in preparing this volume. It is a complete

story ending with the present rum running fleet. The author has covered a very wide field in a few hundred pages. Many illustrations adorn the volume.

G. C. T.

The Social Ladder. By MRS. JOHN KING VAN RENSSLAER in collaboration with FREDERICK VAN DE WATER. New York: Henry Holt & Co. \$4.00.

This chronicle suffers by comparison with the sprightly chatter of other ladies that have preceded it. The author, a direct descendant of the first white girl born on Manhattan Island, had the advantage of environment for the collection of entertaining material but her text does not indicate that she fully availed herself of this opportunity; or, if so, that she knew how to handle it. The presentation of the vagaries of what is called New York "society" is not convincing of the indictment that it is an "unstable term that receives a new definition from every generation." Nor is there anything in the chapters done "in collaboration" to better the situation. Illustrations made from old prints lend a special interest to the contents. Mrs. Van Rensselaer draws attention to the fact that it was Euphemia Van Rensselaer, better known in her last years as Sister M. Dolores of the Mount St. Vincent Sisters of Charity, who had the honor of being the first woman trained nurse in New York and the virtual founder of the Bellevue Hospital Training School for Nurses. Like Florence Nightingale she ignored the protests and disapproval of her "society" associates and seeing a great need devoted her abilities to the acquisition of the modern profession of skilled nursing aid to the physician and private practise.

T. F. M.

Studies On God and His Creatures. By JOSEPH RICKABY, S.J. New York: Longmans, Green and Co. \$2.50.

Several years ago Father Rickaby translated into English the "Summa contra Gentiles" of St. Thomas. He called his version "God and His Creatures." The present book contains observations or notes on some of the principal questions touched upon by the Angelic Doctor or involved in his work. Under the heading "Proof of the Immortality of the Soul," is pointed out the great defect of the so called modern philosophical mind. It is not that it does not think enough—but that it thinks too much. It is possible to philosophize too much just as it is possible to be extravagant in the use of any human faculty. It is possible to push the human mind into depths it was never intended to fathom. Philosophizing, like all activity, has to be controlled. When permitted to roam, unrestrained, over the whole field of life and being, it sooner or later entangles itself in all manner of contradictions and absurd theories. And this, not because the mind of man in itself is inept, but that, when it admits no court of appeal superior to itself, it loses itself in the bypaths of error. The derelict systems along the way of the history of philosophy strikingly illustrate this. It is on this ground that the Catholic philosopher, who admits revealed truth as a check against excessive reasoning, justifies his position. A restriction of thought to its own proper sphere should be no more repugnant to a reasonable man than a fence across the edge of a precipice. It is not Father Rickaby's intention to treat his subjects with philosophical completeness. His purpose is rather to discuss some of the old arguments in the face of present-day difficulties or to throw some new light on certain aspects of the ever-recurring philosophical problems. The book presupposes a general knowledge of the main theses of Natural Theology; and for those who are familiar with these theses, the "Studies" will prove most interesting and suggestive.

F. E. K.

BOOKS AND AUTHORS

The Literary Circle.—Echoes of the canvass conducted by AMERICA in regard to the best ten Catholic books are still reverberating round the world. After the American Catholic papers had squeezed dry, either in blame or praise, the results of the voting, the European press, considering the lists impartially as news-matter, paid tribute to our unsuspected intelligence. Australasia has now taken up the matter in earnest, and practically all the diocesan papers are reprinting the lists of books judged best by our readers.

Our hopes of seeing Giovanni Papini are evidently not to be fulfilled. Columbia University had been endeavoring, despite some criticism, to secure his services for the Summer Courses. Signor Papini now writes that his health will not permit a trip across the Atlantic.

On June 2, Thomas Hardy celebrated his eighty-fourth birthday. Looking through the files of AMERICA, we discovered that Mr. Hardy has been the subject of several brilliant articles by distinguished critics. In 1915, Father Daly lamented Mr. Hardy as a fallen angel who "had it in him to be an angel of light." In the same year, G. K. Chesterton, in characteristic fashion, refuses to take any pessimism and in particular Mr. Hardy's pessimism seriously.

Brother Leo, in 1920, likewise, rejects the "alleged pessimism" of Mr. Hardy; in its stead he finds the dominant note to be that "of hopelessness, of helplessness, of futility, of bitter resentfulness and impotent despair." In 1922, Father Kimball, for long years Professor at Holy Cross College, discussing Mr. Hardy as "Poet or Pessimist?" finds that "an afternoon with him is like one spent in a cypress cemetery reading gloomy tombstones, gazing at melancholic mausoleums." Even in his prime, Mr. Hardy was a lonely figure who had set himself apart from the world. Though in these later years he has acquired a modified optimism, his loneliness in the world has but increased with his age.

Biographies of Notable Women.—The Premier of England has written the story of his wife's life in "Margaret Ethel MacDonald" (Seltzer. \$2.50.) It is an interesting biography, written with affection and restraint. Mrs. MacDonald was identified with many good movements in her own country and abroad. Her was a very active life though a brief one. The real charm of it, as revealed in these pages, is its unmistakable womanhood. While modern in the best sense of the word she was anything but that anomaly called the new woman.—In "The Real Sarah Bernhardt," (Boni, Liveright. \$3.50), by Mme. Pierre Berton and Basil Woon there is a varied collection of loves, hates and artistic triumphs. The stage career of the great actress is told in all its details. This is by far the interesting section of the book. Page after page, however, is devoted to the private life of Sarah Bernhardt, her temperamental outbursts, her love affairs without number, her eccentricities that might all have been summed up in a chapter. The book is well illustrated.

Roman Literature and History.—Of special interest to the classical student is the little volume, "The Writers of Rome" (New York: Oxford University Press. \$1.00). J. Wight Duff, the author, has chosen the important ages of Roman literature, and in his treatment of both poets and prose writers he has touched upon their characteristic qualities. The many quotations from the classics serve to brighten the book. An introduction on "General Characteristics" will afford an excellent background for an appreciation of Roman literature. This is a manual, simple in style, yet not too brief.—For those whose dramatic bent is more ambitious, "Orator Latinus" (Allyn and Bacon. \$1.00), will afford many subjects for declamation. Several of the well-known English elocution selections have been translated into Latin by A. F. Geyser, S.J., A.M., in the hope that such a work

will serve to make Latin more interesting, and as a means of inducing the student to acquire a vocabulary of the ordinary Latin words. There are three parts to this little book, Orations, Dramatic Scenes and Latin Odes, and the longer Orations are divided into brief sections, suitable for classroom work.—Much has been written of late on ancient history; however "Outlines of Greek and Roman History" (New York: Oxford University Press. \$1.00), by Mary Agnes Hamilton, is a thorough manual for those who desire a brief survey of those nations. The glories and defeats of both Greece and Rome are sufficiently touched upon to arouse the students' interest for further inquiry. Incidents famed in story, as Leonidas' defense at the pass at Thermopylae, and Hannibal's passage of the Alps, are treated at due length. Splendid illustrations serve to visualize those ancient civilizations.

Mostly for Girls.—For Clementia's host of young friends her third book of the dollar series "Berta and Beth" (Chicago: Matre), will renew their delightful acquaintance with the most original twins, whose quaintness and mischievousness have made them general favorites. The "twinnies" have lost none of their attractive simplicity for the author has pictured them in an interesting way, especially their frequent attempts to help about the house. The book is filled with childish drawings, contributed by another one of Clementia's youthful characters. "Berta and Beth" will, we hope, widen the circle of Clementia's friends for her stories are always entertaining.—"Red Caps and Lilies" (Macmillan. \$2.00), by Katherine Adams, is a tale of the French Revolution. Meant primarily for young girls, the narrative describes the many adventures of the children of an aristocratic family. Their passage through the ordeal of the struggle in Paris which ended with the fall of the monarchy, makes a very readable plot. Imprisonment, rescue and final escape to England follow each other in rapid succession. There is mystery and thrill and atmosphere in this book.—We cannot have enough really worthwhile Catholic boys' and girls' stories so we welcome lively "Mary Rose" (Benziger. \$1.00), by Mary Mabel Wirries. It is to be regretted that the author chose St. Angela's as a school name, and Mary Rose as a heroine's name for both have become very trite; however, the story is most interesting. This little book about life at a convent boarding-school will make a very acceptable prize at commencement time.—"Barry the Undaunted" (Appleton. \$1.75), by Earl Reed Silvers, is a co-ed Senior, athletically inclined. School sports and school politics fill her last year and absorb most of her attention. "Barry"-like feminine readers will find many a thrill in Mr. Silver's chapters.

Religious.—Man's supernatural destiny and the means he must use to attain it are clearly explained in "The Eternal Inheritance" (Vincentian Press), by F. J. Remler, C.M., for which the Rt. Rev. C. E. Byrne, D.D., has written an introduction. Written in the form of an allegory it is concerned with an inheritance of a million dollars, and is told in a manner to catch the attention of the youthful reader. The real meaning of life is clearly pointed out, and the methods to be adopted by those whose aim is arriving at heaven are explained in an interesting way.—We looked for a moral regeneration of the world after the Great War, but alas, the last state of this cosmos of ours is worse than that that went before. And why? In "Contemporary Godlessness" (Herder. 60c), by the Rev. John S. Zybura, we have the answer, and also the remedy. Well written and holding the attention throughout this book has a message. May this message be carried far and wide.—Teachers in Catholic schools are often looking for good books to aid them in explaining more fully the great Truths of our Religion. In "Court of Conscience," by Father Peter Cauley, we have the beginning of a series of talks on the Sacraments. In this volume are treated

the Sacraments of Penance and Extreme Unction and in a manner that is simple, clear, and withal complete.—A popular and fairly complete explanation of the great Sacrifice of the Altar is contained in "The Mass" (Herder. 75c). Rev. S. A. Raemers, M.A., translates the book from the French of Rev. A. Sicard. Here is fine material for spiritual reading for both laity and religious.—"Life of the Venerable Philip Howard" (Benziger. 40c), is a splendid book for children. In it we have a brief sketch of an interesting and heroic victim of that age of glorious martyrs, the Elizabethan persecution.—A group of new missionary anecdotes is found in "It Might Be You!" (Matre. \$1.00). The Rev. Peter Geierman, C. SS. R., the author, knows well how to tell a story. These true tales will furnish excellent illustrations for sermons or instructions.—A timely booklet for the church rack is found in "Guide in a Catholic Church for Non-Catholic Visitors" (Benziger. 25c). Mr. Lancelot W. Fox reverently and eruditely explains for those outside the Fold some of the objects found in a Catholic Church, and the principal services of that Church.

Childhood and Age.—Not to be outdone by merry England with its Marjorie Fleming, or bonnie Scotland with its Helen Douglas Adam, prosaic Brooklyn presents to the literary world its "infant prodigy," Nathalia Crane, aged eleven, author of "The Janitor's Boy and Other Poems" (Seltzer. \$1.50). Nathalia is just an ordinary, doll-loving, unaffected child, who possesses a remarkable gift for expressing her youthful thoughts and observations in verse, and because of a quick fancy some of her poems are really quite astonishing. Many of the lighter verses are amusing, as when her "heart is all a-flutter like the washing on the line"; or she "could not stain romance with a monetary fee," or when "The Janitor's Boy" is hers "because I liked the color of his very auburn hair." There is imagination also in "Pre-science."

The angels grow quite wistful over worldly things below;
They hear the hurdy-gurdies in the Candle Maker's Row.

or in "The History of Honey" the Oriental bees "flew in golden convoys to the mountains of the moon." To us the real touch is to be found in "Suffering," the last two lines, for Nathalia, all-unknowing, sat upon a bumble-bee.

And now I know the tenseness of
Humiliating pain.

Let us hope that Nathalia will not lose that quaintness and naturalness so evident in her verses.—In "The Man Who Died Twice" (Macmillan. \$1.25), Edwin Arlington Robinson tells the story of

Fernando Nash
The heir apparent of a throne that's ashes,
The king who lost his throne before he had it,
And saw it melt in hell.

It is a strange narrative poem of a man who really lost himself, wasted his substance, and then, like the prodigal, at the age of forty-five, after the "havoc" of years had been at work, he became "a penitent Hercules" for

He had wrought out of martyrdom the peace
That passeth understanding.

Mr. Robinson has poetic power and his blank verse is excellent, moreover he tells the story well, even though we do not always agree with him, or with his philosophy.

Thrills for Boys.—The trials and triumphs of the American Catholic school boy are further exhibited in Father Holland's second book "Dan's Best Enemy" (Benziger. \$1.25). The author's first book "Reardon Rah!" met with wonderful success, and his new book with its surpassing qualities will more than delight the juvenile world. The author knows American boys, and he

knows the sports they love; so cleverly does he incorporate baseball, basketball, skating and football in his new story that normal lads cannot but read it with avidity.—In his story, "Just Jack" (O'Donovan) Edward F. Murphy tells of the friendship of two boys, and of their many exploits and adventures. The author well understands boys, both those of whom he writes and those of his audience. The thrills start at the very beginning and continue undiminished. When the reader closes the book, he too has learned his lesson.—John Buchan in "The Last Secrets" (Houghton, Mifflin), has written a good book for boys. The North and South Poles, Mount Everest, Mount McKinley, and other spots on the globe's surface that held their seclusion up to the present century are revealed in these stories of exploration. The appeal of the unknown and the wild is handled by Buchan in his attractive style, so that many a reader long past the time of boyhood will find pleasure in these tales of adventure.—As its name implies "In-field Rivals" (Appleton. \$1.75), by Ralph H. Barbour, has to do with the diamond, and contains much useful baseball "dope," especially on batting and pitching. Mr. Barbour knows and writes well about boys and baseball, and so he must have nodded, when in his hero's big game, he describes a double play with two down!—Boys young and old who delight in a story of stirring adventure will get full-flavored enjoyment from a perusal of "Down the Big River" by Stephen W. Meader (Harcourt, Brace). This story of pioneer days is vividly told and the endless encounters that Tom Lockwood the hero, and Cub his dog, no less a hero, have with "river pirates" while sailing the Ohio in 1805 makes the story a real thriller.

Fiction.—We are told that "Mariflor" (Macmillan. \$2.50), by Concha Espina, won the highest prize in the gift of the Spanish Academy. It was a well bestowed prize, for the story is one of beauty and dignity. Through the lives of the poverty-stricken people it portrays, there breathes a God-given peace that is a decided contrast to the dull and deep despair with which we meet in stories that describe a similar condition among the Nordic races. Frances Douglas deserves our thanks for giving to us, in its English dress, this beautiful story.

It is a matter of wonderment why some authors will insist upon choosing subjects to write about of which they are utterly ignorant. No better proof of the cause of such wonderment can be found than "The Saint's Theatre" (Huebsch), by Horace Fish. In trying to become mystical the author becomes foolish. The story is a travesty of saints and sanctity, and a very crude travesty at that.

While the purpose of Ruth Cross in "The Golden Cocoon" (Harper. \$2.00), is commendable, one can hardly fully approve of the means she uses to achieve it. Molly, heroine of a poverty-stricken family, without assignable cause raves against marriage and its privilege of having many children. She develops instantaneously an ardor for learning, for Ibsen and Nietzsche. Social prominence arrives through a college and a love course, while Molly's mother is shifted to the background and oblivion.

A real pup and a man nicknamed so on account of his manner of life are the title characters of "The Two Coyotes" (Seltzer. \$2.00), by David Grew. The book is a history of the sensations and emotions of the real coyote from early puppyhood. The author understands animal psychology, he is evidently a close and accurate observer, and he reaches his conclusions without ascribing to animals human thoughts and emotions.

Anna Dorsey Williams in "The Spirit of the House" (Appleton. \$2.00), uses the theme of the alliance between new wealth and poor southern aristocracy. It cannot be called a great story, nor gripping, nor intriguing, nor anything that implies that the book compels attention. It is an ordinary story of an old theme, with places of interest in some of its chapters.

Education

The President at Georgetown

IN an older day, it was the president of the college who "addressed the graduates." Today that task falls to the lot of some distinguished citizen who has made, as the word goes, his place in life. As he stands before his audience he is puzzled. Could he tear away the mask or mold of some thirty years and, save for the wealth of his experience, be exactly what he was when he himself listened to the words of his venerable college president the world would hear what it might well treasure. But he cannot do so, and for his youthful audience the loss is not great. They would not understand.

For in the young mind there is a strange misapprehension of values. The world is new, they think, not knowing that it is new only to those who have not seen it. What was suitable thirty years ago, they are sure, is now out of place. Wisdom changes with a shifting world. But the world is a very old place, and knows little change in the things that count. Human nature is the same, the reaction of mind upon mind, the response to an environment that in its essentials is fixed. Loyalty and dishonor, love and hate, strife and failure and loss, and sin and virtue, are as old as the flaming sword at the gate. Only youth thinks it is going out into a world that is new; the eyes of the old are disillusioned. They have watched the pageant and the passion, and know only this, that the values for which a man may gloriously give his life are not attached to the things that pass.

The blue haze hung over the Virginia hills as President Coolidge began his address to the graduates, at Georgetown on June 9. He was on historic ground. Nearby the bronze figure of John Carroll, Founder of the American hierarchy and of the University, recalled the memory of a great patriot, who in his first letter to his people wrote, as Washington in his Farewell Address, on the absolute necessity of schools and religion. Here Washington had walked, perhaps with his friend Carroll; and old North had entertained giants—Madison, Adams, Monroe, Jefferson, Webster, Clay, Calhoun. The hills of Virginia, the broad Potomac, the blue and the gray of the University's insignia, the Stars and Stripes that hung motionless in the still, warm air, brought back the memory of men who had marched from Georgetown to the North and the South, and whose sons had come back, brothers again under the flag of a reunited country. No doubt the picture was in the President's mind, but from it he did not directly draw his simple theme; a distinctively American theme, we like to think, founded on the gospel of work, sacrifice, humility and faith. There were opportunities in the world for all, he thought, for all who were "not too nice to work." But "there will not be applause or recognition for all, even for those who do their part well." These must rest satisfied "with the consciousness of bearing a part of the great movement for the betterment of

society at large and the advancement of humanity."

The graduates of our higher institutions of learning have been well equipped mentally to take their part. If they fail, it will not be through lack of intelligence. Their success will be measured by the method with which they apply themselves. It will depend upon whether they choose the solid and substantial things and put their trust in the realities of life. It will not be so much a question of what they know as how they use what they know. They cannot meet the problems of life, unless they have the foundation of character and unless they are inspired by a moral purpose.

It is the fashion of a shallow world to flout humility and jeer at a virtue it is too weak to practise. The advanced journals of the day will, no doubt, cite the President's words as final proof of a reactionary spirit which chills and paralyzes. They will find further evidence in these paragraphs in praise of humility, loyalty, faith and religion.

It is necessary to be active, energetic and courageous, but it is still more necessary to have humility. It is necessary to have knowledge, experience, wisdom, to keep the mind open to new truths, but it is necessary likewise to have abiding religious convictions.

I would not venture to say what our country needs most from its educated young men and women. But one of its most urgent needs is a greater spirit of loyalty, which can only come from reverence for constituted authority, from faith in the things that are.

There must be loyalty to the family; loyalty to civic organizations of society; loyalty to the Government which means first of all the observance of its laws; and loyalty to religion. These are the chief characteristics of faith.

If education has not given that clearer insight into all that touches our life, whether it come from the spiritual or from the physical world, or from our relationship to all mankind, it will be a failure. If it has given that insight it will be a success. It will be the source of that power through which have been and can be "wrought many wonderful works."

Obviously the President is old-fashioned: addressing an academic group he can remind his hearers that knowledge is not the *summum bonum*, and suggest that if living is an art deflections from known standards can spoil it. The words recall a famous passage written by Newman more than eighty years ago:

It does not require many words, then, to determine that, taking human nature as it is actually found, and assuming that there is an Art of life, to say that it consists, or in any essential manner is placed, in the cultivation of Knowledge, that the mind is changed by a discovery, or saved by a diversion, and can be thus amused into immortality—that grief, anger, cowardice, self-conceit, pride or passion, can be subdued by an examination of shells or grasses, or inhaling of gases, or chipping of rocks, or calculating the longitude, is the veriest of pretenses which sophist or mountebank ever professed to a gaping auditory. If virtue be a mastery over the mind, if its end be action, if its perfection be inward order, harmony and peace, we must seek it in graver and holier places than in libraries and reading-rooms.

"Humility, loyalty, faith, religion," are the points of the President's creed. But many among us in America would divorce the school from religion and morality. Where will its students gain the strong and lasting moral purpose without which, as the President says, real success is impossible?

P. L. B.

Sociology

The Child-Labor Amendment

NOW that the child-labor amendment is before the States, the sobsisters are industriously dabbing with the cambric. Tears are flowing in every part of the country, but the flood is directed, I suspect, by a group of propagandists in New York. As usual, the wettest eyes in all the land are the rarely suffused orbs of our editorial writers. Pity their woes! Frequently they write not as they would but as they must.

Toward the end of May, suitably moist month, a sad editor in Cincinnati uncovered his typewriter to explain to a waiting constituency why the amendment should be adopted. In a sense his task was easy, provided he could but choke his sobs. No civilized man asks for proof that if little children are sent to the mine and the factory instead of the school, the results will be bad for all concerned. But the point is not whether child-labor should be regulated or abolished, but whether it should be regulated or abolished by an amendment to the Constitution. Do the local communities lack authority to control or suppress it? If so will the amendment give that authority?

Blithely ignoring these questions, the editor proceeded to explain that the people were helpless. Whenever they had acted, the Supreme Court at once had overturned every precious reform. But the real culprit was the Constitution itself. "Sacred and sensible" in other respects, in this the Constitution outdid Squeers of Dotheboys Hall, since it actually "held the childhood of the nation in bondage by reason of its limitations." What the editor meant by these phrases cannot be explained, except on the presumption that he had never even seen a copy of the Constitution, much less read it, and that his ignorance of the history of child-labor legislation was extraordinarily profound. With the purpose of enlightening him, a Kentucky lawyer, Mr. Stephens L. Blakely, addressed an epistle to the editorial sanctum, from which I make the following extracts.

The difficulty about amendments of this kind is that while the object sought appeals to every right-thinking man, the necessity of changing the fundamental law of the land to obtain it is at least open to serious question.

Good roads, good water-works, good city streets, good schools, are all desirable. But it does not follow that it is necessary to add another amendment to the Constitution to get them. In your last editorial you write: "Strange to relate, it [child-labor] exists in spite of persistent popular legislative and executive endeavor at emancipation of childhood, overruled and overturned by the edict of the Federal tribunal of justice. Childhood long since would have been delivered from slavery save for the findings of the Supreme Court of the United States. Therein it was held that, sacred and sensible as in other provisions made by the Federal Constitution, it held childhood in bondage by reason of its limitations."

The quotation has a familiar sound. It has long been argued by interested parties, wilfully blind to actual facts, that the Supreme Court alone stood between the children

and their "freedom." It is the truth, simple and unadorned, first that every State in the Union may, if it so wishes, prohibit the labor of all children; secondly, that the Supreme Court has repeatedly affirmed this power of the States, and, thirdly, that the professional supporters of the new amendment are perfectly aware of this fact. The letter continues:

Your statement, I think, is hardly fair. Child-labor does not, as you say, exist "in spite of persistent popular, legislative and executive endeavor." Child-labor laws passed by the State legislatures have been upheld in State and Federal tribunals. There is no limitation upon the power of the people to express their will against child-labor in any proper way. There is no child-labor law that your own State of Ohio may pass that will not, as such, be sustained in the State and Federal courts. Therefore, you are certainly wrong in holding that the Supreme Court has overturned every endeavor to emancipate childhood. What the Supreme Court did, and very properly, was to overturn the endeavors of well-meaning but misinformed persons who were striving to force Congress to legislate on matters outside its powers. Child-labor, at the present time, is one of these.

You further say that the Supreme Court found that the Constitution of the United States "held childhood in bondage by reason of its limitations." You certainly do not mean that. The Supreme Court did not hold it in any sense.

If the States add this amendment to the Federal Constitution, they will remedy no evil over which at present they have no control. Ohio has full power to vote such child-labor laws as she wishes. The same is true of every State in the Union. What is to be gained by surrendering that power to the Federal Government?

Of course, it can be rejoined that the States would still retain power to legislate on the subject. Even so, but no new power is created in the State that does not exist now, and if this power is given the Federal Government, it is idle to talk of the States retaining concurrent jurisdiction. When the Federal Government shows any jurisdiction, it assumes entire jurisdiction.

It may also be said that there are some States without proper child-labor legislation, and that the purpose of the amendment is to force these States into line. But what is there in the history of Federal legislation, or in the Federal conduct of business, including the oil-business, to indicate that it can legislate and administer better than the States? Would Cincinnati be willing to surrender the control of its fire department, or its schools, to the Federal Government? There is nothing in the administration of the Federal Government in the District of Columbia indicating that it can operate a fire department or a school-system better than the cities and the States. The investigation of the Veterans' Bureau by the Senate showed that the Federal Government had constructed a number of hospitals, one without a kitchen, another without a mess hall, and another without a laundry. Would you be willing to surrender to the Federal Government, on any record it has made, the new Cincinnati Hospital? These are practical questions.

There is a tendency at the present time to surrender everything to a centralized government rather than to take care of our own business. The child-labor amendment is only another symptom of the disease.

All very true, but who cares? The proposed amendment destroys another right of the States by conferring upon Congress authority to regulate or prohibit the labor of children under eighteen years of age. It will establish another huge bureau with the costly apparatus of clerks, experts, investigators, Paul Prys and Gloomy Gertrudes at Washington. Nor is there any reason on the record to

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hope that the Federal Government will succeed in solving the difficulties thus assumed. It cannot even take care of oil-fields reserved for its navy, or build a hospital except at two or three times the price paid by a private company, or when built maintain it without a record of inefficiency and corruption. But again, who cares? As Senator King said in the course of debate in the Senate on June 6:

What we need is more democracy and less communism, more independence on the part of the people, more local self-government, and less of the absolutism which characterizes the Soviet, and which some people would like to introduce into the United States under the form of a centralized system of government.

And Congress cowering under the whip of organized minorities is doing its best to establish that Soviet.

JOHN WILTBYE.

Note and Comment

Archbishop Messmer on the
Catholic Educational Association

THE Catholic Educational Association is to hold its annual convention at Milwaukee, June 23 and 24. In preparation for this event, Archbishop Messmer has issued a special letter in which he again calls attention to the principles of Catholic education and thus excellently sets forth the reasons for the organization of Catholic educators:

The Catholics of the United States maintain at present 218 colleges for boys and 716 academies for girls, 6,388 parish schools with nearly 2,000,000 children, 316 orphan asylums with nearly 50,000 orphans. To all this must be added our 105 clerical seminaries and about twenty Catholic universities in order to get a full survey of the wide expanse of Catholic education actually in occupation in our land.

Every intelligent person can easily understand that in this great and wonderful system of elementary and higher education the two conditions most necessary towards attaining the highest efficiency are uniformity and correct pedagogical methods.

To maintain and perfect these conditions in all educational institutions of the Church in the United States is the aim and work of the Catholic Educational Association. Every phase of educational work, from the university to the smallest parish school, embracing moreover the schools for the blind, the deaf mutes, and the feeble-minded, is reached by the efforts of this Association. By its strong and wholesome influence, emanating from the concentrated thought and minds of our foremost Catholic educators, it has thus become in the twenty years of its existence the greatest benefactor of Catholic Education in America.

The members of the convention will therefore meet with a hearty welcome in Milwaukee.

Work and Aims of the
St. Raphael Societies

THE publicity given in recent months to the immigrant problem should help to focus our attention on those important organizations established by the Church for the welfare of the immigrant, the St. Raphael Societies. They wisely begin their work of charity at the very starting point, before the immigrant to our shores has left the land of his birth. The Rev. Max J. Groesser, who comes

to us in the interest of this organization, and who lately was a delegate to the International Emigration Conference of the League of Nations, thus describes in a communication the work of these Societies:

When the emigrants arrive at Hamburg, Rotterdam, Le Havre, Bremen, Emden, Danzig, Genoa, or Trieste, they are mostly unacquainted with these cities; the local Raphael Society takes care of their transactions and gives them information concerning the religious and legal institutions of the United States and other countries of immigration. The young emigrant girls and women, who are to be the future mothers of our country, cannot be left to become victims of villainy in Hamburg or other cities. Very often these poor emigrants who are going to Brazil, Argentine and North America, have not money enough for hotel accommodations, for freight, etc. The St. Raphael Society must assist them to obtain a place where they can afford to stop and will be protected.

The Holy Father has expressed his earnest wish to see the St. Raphael Societies, for the protection of the poor emigrant, established in the various countries. Such a Society exists at New York under the presidency of Cardinal Hayes. At present it is planned to establish an Emigration Home at Hamburg, the principal harbor of Central Europe, where all the necessary instruction can be given to emigrants, who will thus be prepared for their coming to America. It has well been said that in helping these poor emigrants, who are our future citizens, we will be doing ourselves a good turn. In any case it is a cause that deserves our generous support. Any help intended for this work will gladly be forwarded to Father Groesser.

Catholic Literature
for the Philippines

"I MAKE bold to ask you to do what you can in helping along the cause I represent here in Northern Luzon," writes Father J. J. Monahan, S.J., from Seminary College, Vigan, I. S., Philippine Islands. "I find," he adds, "that AMERICA is a much appreciated paper among the rising generation of Filipinos. It is read, too, by Americans who are becoming more numerous as teachers in the public high schools." Referring to the help already given him by our readers, he says:

The letter, "Aiding the Battle for Truth," published in AMERICA December 15, has brought me more than 5,000 copies of AMERICA from all over the United States and Canada. With these came, and are still coming, magazines, pamphlets of all kinds from the same sources. With them I have been able to open one hundred little "circulating" libraries for the native priests. These I hope to augment and keep running. I have an elaborate plan that will go through and be productive of great results. I am hoping to be empowered to go about, organizing, lecturing, etc., to the people, and showing them how to put American methods into force.

I can use anything sent me, no matter what it be. I can use to the greatest advantage for the reading public, bound volumes of AMERICA. I want to place these and other works in the high school and public libraries.

There are 1,700 pupils, nearly all Catholics, in the Vigan provincial high school and scarcely a Catholic book can be found in their library. The same is true of the public

library. Particularly useful are the simple standard works on Catholic truth, especially when these can be sent in cloth binding. A set of "The Catholic Encyclopedia" would of course be a special boon. "I will be your agent in placing this literature where it will be the means of preserving the Faith in those who now have it, and in building it up in thousands who are wavering in the Faith of their fathers."

Some Statistics
on Alcoholism

ABUNDANT statistics for both sides of the Prohibition question are constantly set in circulation by the respective agencies for or against prohibition as now enacted. The clipsheet of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, which in a recent issue was rather strikingly lacking in temperance in its reference to the Catholic Church, presents the following figures on death-rates for alcoholism per 100,000 policy holders in the Metropolitan Life Insurance Company, Industrial Department:

1912	5.3	1918	1.8
1913	5.2	1919	1.4
1914	4.7	19206
1915	4.1	19219
1916	5.1	1922	2.1
1917	4.9		

Here is another set of figures representing the death-rate for alcoholism as given by the United States Census Bureau:

1912	5.3	1918	2.7
1913	5.9	1919	1.6
1914	4.9	1920	1.0
1915	4.4	1921	1.8
1916	5.8	1922	2.6
1917	5.2		

The very marked increase for 1922 is explained as "due probably to the propaganda of opponents of Prohibition." Possibly, too, the intoxicants in circulation, besides being apparently more plentiful, are also more poisonous. The New York *Evening World* for May 27 tells of two blocks of a Brooklyn street within which small stretch fifteen men were found dead from alcohol poison within the last year.

Vigil of the Feast
of the Sacred Heart

THE following appeal "to all the friends of the Sacred Heart" was sent out from Lyons by the League of French Women:

The pious practise of transforming the vigil of the feast of the Sacred Heart into a day of prayer and of penance has not only obtained the approbation and encouragement of the Holy Father, but it has been received enthusiastically by devout souls throughout the entire world: it has won all hearts. His Holiness Pius XI, pleased with the magnificent outburst of fervor which marked the seventh day of June, 1923, has deigned to renew the plenary indulgence for all the Faithful taking part in this devotion on Thursday, June 26, 1924.

Let us then make no delay. May our zeal spread to the ends of the earth, may all Catholics spontaneously unite as it were with one single heart, appealing from God's justice to His mercy, in order to obtain peace, a righteous peace, the peace of men of good will announced in the Angels' song and which suffering humanity so sorely needs!

The present hour is a critical one, we seem to be hovering over an abyss, but perseverance in prayer and sacrifice can work wonders. The Heart of Jesus will be touched as It was by the intrepid faith of the woman of Canaan. More strongly than ever attached to the Barque of Peter and desirous of proving our ardent devotion to our Holy Father, we shall close this vigil of arms on June 27 by a general Communion for his Holiness Pope Pius XI, and the great Feast of the Sacred Heart will be for us "the Day of the Pope." It will also become a day of prayer and of blessing for the Church.

Well indeed if all Catholics throughout the world would unite in prayer to bring about that peace which is here asked for, a peace of righteousness and charity, the peace of men of good will!

An Indian Brave for
St. Mary-of-the-Woods

THE St. Mary-of-the-Woods Unit of the Catholic Mission Crusade has issued a special vocation number of its *Bugle Call*. Its motto is: "A vocation from every family." The students have further adopted an "Indian brave" who with God's help is to be their future seminarian and priest. Cajetano Ochoa is his name, and the *Indian Sentinel* is quoted as writing of him:

Father Bonaventure has in his charge a bright, well-disposed Papago boy, Cajetano Ochoa, both of whose parents he assisted on their death beds. He hopes to train him to be a candidate for the priesthood. Cajetano lives with the teachers at Topawa and asserts that some day he will be a *padre*. Matters are arranged with his relatives so that some distant cousin will not turn up some day to claim him. The enthusiastic Crusaders of the St. Mary-of-the-Woods Units of Illinois and Indiana have just pledged a burse for an Indian boy for the priesthood.

So then here is their Indian brave of whom they have already sketched a picture stretching out his hands to a vision in the clouds of a missal and a stole, the Grail and the Host.

Industry's Toll
of Workers' Lives

FEW Americans realize the gruesome toll in human lives that our industry is still paying and, worst of all, that deaths and disabilities inflicted could to a very large extent be avoided if the proper provisions were made. In Pennsylvania alone, during the eight-year period that the Compensation Board has been in operation, weekly sums for temporary disabilities were granted to 532,491 persons; for permanent disabilities to 11,498; and for the death of relatives to 16,756. The employers of the State have paid \$1,686,871 to recompense 819 persons for the loss of legs; \$1,319,487 to 626 persons for amputated arms; \$3,636,320 to 2,088 persons who had lost their hands, and, to mention but one more detail, \$6,596,094 was paid for 4,944 persons who lost their eyesight.